

DEVELOPING AND IMPLEMENTING AN EFFECTIVE LEADERSHIP  
CURRICULUM FOR TRAINING MINISTRY LEADERS  
IN THE FRUITS OF THE SPIRIT

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A FINAL PROJECT SUBMITTED TO  
THE DOCTORAL STUDIES COMMITTEE  
IN PARTIAL FULFILLMENT OF THE REQUIREMENTS  
FOR THE DEGREE OF DOCTOR OF MINISTRY

UNITED THEOLOGICAL SEMINARY  
DAYTON, OHIO  
May, 2014



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## **ABSTRACT**

### **DEVELOPING AND IMPLEMENTING AN EFFECTIVE LEADERSHIP CURRICULUM FOR TRAINING MINISTRY LEADERS IN THE FRUITS OF THE SPIRIT**

by

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This project was designed to develop ministry leaders at Shiloh Baptist Church Dayton, Ohio through spiritual formation. The researcher contends that in order for the congregation to attain spiritual renewal, the leadership team must be transformed. During an eight week period participants received training on the fruits of the Spirit. Courses were developed to transform ministry leaders using a mixed methodology of both quantitative (pre and post test assessment) and qualitative methods (video interviews, journals, role playing, and a summative essay) to verify the hypothesis. The results demonstrated that leaders are transformed when grounded in the fruits of the Spirit.

## **ACKNOWLEDGEMENTS**

Thanks to God for you revealing His love for me and teaching me by example how I must walk into the light for my family, my community, and all that I may come into fellowship with. This project has propelled me out of my comfort zone and on a journey that engages me to hold true to the mandates that Christ has for me. I truly understand and believe that God has positioned very special people to walk into my life to assist in my development and I would like to say thank you to you all.

To my ministry brothers and sisters, Pastor Greg Parker, Pastor Merritt Worthen, Pastor Jerome Roberts, Doctor Selwyn Q. Bachus, Sr., and Doctor H. L. Parker, Sr. Your encouragement to pursue and dedicate myself towards a scholarly education in the word and along with your prayers have been a blessing.

To my mentors, Doctor Denton DiPofi, Doctor Carlton Williams, Doctor Settle Townsend, Doctor Harold Cottom, Doctor Jason Vickers, and Bishop William Darren Moore, It has been a blessing to gain insight from each one of you for God has truly enabled me to converse with committed servants of Christ. I appreciate you for your time, guidance and fellowship along this journey. My Shiloh Baptist Church family, thank you for your love and openness to allow me to teach, share, grow, cultivate and serve in this ministry that God has called us to do.

## **DEDICATION**

I dedicate this project to my Lord and Savior Jesus Christ, who has ordained my journey. I would also like to dedicate this to my family, My wife, Philomena, I thank God daily for you loving me and being my best friend, thanks for being supportive of the ministry that God has called me to serve.

My children, Ms. Marina Sheree, Mr. Stacy Michael, II, and Ms. Shelby Monete, thank for your prayers, patience, and unconditional love.

My father and mother, Willie and Phyllis Worley, I treasure our talks as well as all of the support and encouragement that you have given me. Dad thanks for inspiring me and accepting me, regardless of not being your biological son.

My siblings, Anthony, Joyce, Samuel, Roma, Melody, Donovan, Godfrey, and Angela you all are the best despite our busy schedules I know we are always together in spirit. Thanks for your prayers, love and compassion for family.

My mother- in- law and father- in- law, Mrs. Reatha Cockrell and Mr. Ezekiel Kitt, thank you for your prayers and allowing me the honor of marrying your daughter as you have embraced me as your son.

## INTRODUCTION

Shiloh Baptist Church, a congregation that had once been a vital partner in the entire Dayton, Ohio community is now facing some internal struggles. Many of these internal struggles, like a constant decline in the number of parishioners attending Sunday morning service, the decline of a once progressive Christian Education ministry, and stagnation of growth spiritually, have become a major reflection of the current leadership's lack of engagement towards renewal and reconciliation. Shiloh Baptist Church has had a great history of Pastors and leaders that were known for teaching and engaging its leadership team as well as its congregation and community. The former Pastors and leaders were emphatic about making sure every member had an understanding the word of God, an equal and fair way of life, along with an in depth understanding of where each member was on their individual spiritual journey.

As the author gazes at the pictures of his former pastors in the leadership hallway of the Shiloh Baptist, he is reminded of all the transformation of lives as well as some of the challenging milestones have taken place here among this congregation and within this community. The pictures of these former pastors and leaders will take everyone to a place of reflection. These pictures are layered with memories and stories of life that enable

all to understand why we must desire to be true to ourselves. This quest to be true to ourselves engages us to ask, who am I? What is my role? And where am I going?

Being true to ministry answers those questions and at the same time gives us an understanding of whom we belong and what is required of us before we venture out and become what carnal led individuals want us to become. We must be diligent starting with our devotional time of prayer and meditation.

Understanding this engages us and employs us to share, teach, and pass on the Fruits of the Spirit instruction like Solomon did with his children. As we stand here with the author, we will gather glimpses of the lessons this author will share and teach the leaders of this congregation regarding the Fruits of the Spirit, just as he shares the stories he sees from the portraits in the hallway. The six lessons that follow in the following chapters of this paper will discuss several vital and key components towards renewal in the life of leadership ministry and positive spiritual growth of Shiloh Baptist Church.

The Ministry Focus in Chapter one, opens up the dialogue and understanding of how and why the leadership of the church must be modeled after the Fruits of the Spirit. In Chapter two the author engages and demonstrates his fundamental understanding of how the decay has set in with the leadership of Shiloh Baptist Church, and what it takes to create a strategic plan based on concepts that experts in the field of renewal have demonstrated.

This chapter develops the outline for Chapter three's Theological Foundation that will craft and anchor the biblical, historical, and theological discussions formed to challenge the leadership's current strategies and understanding of their views.



Chapter four allows us to see the inner workings of the author's methodology and process towards implementing an effective leadership guide that will engage reflection, spiritual renewal, and a reevaluation of current methods that are currently in place.

In chapter five, the author expounds on the results of the implementation of his eight week Leadership Curriculum and the data that was collected and analyzed from this research. This chapter also shares the results of the field experience and some feedback from the participants.

The final chapter that the author shares with us is a culmination of his theological reflections from his study of this compiled work in ministry. The author's reflections in this chapter navigates the project to move beyond an eight week curriculum and stand as a model of measurement. This chapters enables us to see what the next steps are if the project was successful or unsuccessful.

## **CHAPTER ONE**

### **MINISTRY FOCUS**

#### **Spiritual Autobiography**

The author was born out of wedlock on December 17, 1968, in Dayton, Ohio, to a beautiful young gospel singer. When the author reached the age of seven, his mother married the man who would become the father in God's plan for the author's life. Many people might think that the author would have been very skeptical of another man's coming into his life, but the author's accepted him right away as a father who showed a serious interest in the author's everyday life. For the author this was different and yet it was divine, making it really easier for the both of them to share his mother's love.

The author often reflects now on the many things his father taught him, and these lessons have even become second blessings as the author repeats them with his relationships with his own children, community, workplace, and church. Years later it's clear to see that God was moving things so that a solid family foundation would be in place and a blessing would follow. Fortunately, the author's mom and dad were very active in church while he was growing up, and we could often find the author in church as well, participating at an early age on the drums or in the choir of Shiloh Baptist Church.

The author also was on the church basketball team and served as the president of the youth department and the Young Men's group. As the author worked in the church and saw and felt God's presence more fully, he accepted Christ as his personal Savior at the early age of eleven. This commitment to grow in the Lord came after many vacation bible school sessions in which the children were frequently asked "What must you do to be saved?" to which they answered, "Believe on the Lord Jesus, and you will be saved, you and your household."<sup>1</sup>

The author's anointing started to reveal itself as he became one of the original students who had the privilege to pilot and attend Stivers School of the Performing Arts and Colonel White School of the Arts. This experience not only exposed him to more musical opportunities but also instilled in him a deeper desire to study God's word and the hymns that constantly inspire him. The author's experience in the performing arts program was very structured and rigorous, yet he enjoyed how the arts helped him get to know himself more in depth. He had to think constantly about whom he was and where he was headed. For example, while in this program, the researcher spent many days in the recording studio writing songs. Most of his songs were Christian songs that spoke about his devotional time with God. One of author's songs was even taught at a citywide youth revival.

After completing public schooling in Dayton, Ohio, at the Colonel White School of the Arts program, the researcher began his formal college education at Central State University in Wilberforce, Ohio.

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<sup>1</sup>Acts 16:31 (New Revised Standard Version).

In 1994 the researcher received his Bachelor of Science in Finance and Marketing from Central State University. These college years were the ones that challenged the author to grow in ways that he hadn't imagined and to deal with feelings that he clearly thought that he had already dealt with. The author was a member of the Invincible Marching Marauders at Central State University, which meant that he was always on the road traveling to and from performances.

It was on one of these excursions that he felt the Spirit of God speaking to him in a manner never encountered before: he felt the call on his life to preach and declare God's word. The author really did not want to give up everything he was experiencing at that point in his life, however. To convey a better understanding of this truly amazing time in the author's life, one must know that he was on top of his game, one of the big men on campus. He was young. He was smart. He was one of the drummers on the elite percussion line of one of the sharpest college drum lines known nationally. And he had many beautiful women after him. As a result, the author thought that accepting that call to preach would cause all of the notoriety to fade away. So the author decided to convince himself that maybe God really hadn't called him, that maybe it had just been a dream. Shortly after this encounter, things changed dramatically for the author.

The author started craving something, anything that could fill the emptiness that constantly kept him searching. He threw himself into school, his fraternity, work, and yes, young ladies. It was as if whatever the author wanted, he could have. Soon enough, however, this started to get very boring, and he found himself disliking everything and everyone in his company, mainly because the author noticed that people seemed to be

around him just because he was popular. No one really knew him, nor did they care about him.

During this time the author drifted away from what had once kept God in the center of his will, and he didn't know how to get back. Despite the busy and popular lifestyle he found himself in at college, the author was still always physically at church on Sundays, but his spirituality had faded. At college, he met many different people who never really had a relationship with God like he had, and yet they always seemed to enjoy life. So the author decided to step outside what he had known and start experiencing new things. For instance, his new friends enjoyed partying and he enjoyed music, so one night led to many nights of what they called, "hanging out". There were many parties with many beautiful women who enjoyed being in the company of musicians, especially a percussionist. Not too surprisingly, the author didn't see that this new chapter in his life was creating a serious spiritual emptiness that would eventually reveal serious consequences.

The author's relationship with Christ was very strained, and while the author knew what he needed to do, he was afraid that God was done with him. One of the requirements of being in the marching band was to attend church on Sundays no matter where the band was performing, and it was this requirement that enabled the author to understand that God was not finished with him. The band performed in Columbus, Ohio, one weekend, and it was there when the author attended services at Triedstone Baptist Church. The guest speaker that day gave a clear and concise message that seemed to have been divinely scripted expressly for the researcher. The message was entitled "Standing on His Promises," and the scripture was Psalm 1.

This was the author's "man in the mirror" experience that catapulted him back on his journey of seeking Christ first. The author finally realized that, when someone seeks other things before Christ, life is empty and meaningless. It was on this day that the author decided to focus more of his time in prayer and devotion with God. After the author took a spiritual stance, however, he noticed a change in his associates, and he realized that his former friends didn't care for him or his core values. This is when the author became a member of Kappa Kappa Psi National Honorary Fraternity. The author's fraternal brothers were men who were deeply committed to music, but more importantly, they were committed to serving God. This bond clearly helped the author with his relationship with Christ and his focus on life. These young men held one another accountable for displaying true musicianship and scholarship, and most of all for being a true servant of Christ. The author's fraternity brothers often gathered together and went to the college parties together, but on Sunday mornings they made sure everyone was in church. With this influence, the author became involved with the campus ministry and also ended up being the percussionist for the group.

The author would sometimes invite his new fraternity brother's home with him on the weekends to attend Sunday service at Shiloh Baptist Church. It was great to see a house full of college students scattered all over the floor in sleeping bags and blankets, everyone relaxed and telling jokes and stories on a Saturday evening. Even more gratifying, the author's family began to develop a serious attachment to each of these young men as well, and these young men began to grow an attachment to Sunday fellowship with his family. This was an important grounding period in the author's spiritual life.

Then, a year before the author graduated from Central State, his biological dad endured two tragedies that indirectly started a reconciliation process between them and that also helped to prepare the author for both a life of changes and an even deeper relationship with God. The author's biological dad lost his house and his wife within months of each other. After the author's mom and father both informed him of these tragedies, the author decided to put his deep pain from previous rejection behind him and to reach out to his biological dad, following "The commandment we have from him is this: those who love God must love their brothers and sisters also."<sup>2</sup>

This change in relationship was at first very awkward for the author, but over time he started moving forward more easily. The author also had an opportunity to establish new relationships with his biological siblings, and they too changed their stance with him and welcomed him. The author was very appreciative of the time and opportunity that he shared with them, and of the forgiveness that was expressed on both sides. This time together allowed the author to finally let go of the hatred, lies, and rejection that seemed to block his spiritual journey.

What the author didn't see in this reconciliation process was God's perfect timing, giving the author, his siblings, and his biological dad a chance to reconcile before his biological dad had a stroke and passed away. In retrospect, the author sees the beauty in the sequence of events. Getting his biological family back in turn provided him sustenance in facing this new grief and mourning. All in all, the author's college experiences allowed him to grow and mature after a rocky start, enabling him to enjoy

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<sup>2</sup>1 Jn 4:21.

life in a new way and bringing him to the realization that every single day that someone wakes up is a blessing and an opportunity to be a blessing to others.

Upon graduation and the dismantling of previous spiritual roadblocks, the author worked for National City Bank as a Commercial Business Manager. But that's not all. He also started his own Charter Bus Company. In addition he served as a community board member of Diabico Arts Music program, and he worked with United Way as a Loan Executive for its Annual Campaign.

Of deeper importance, the author also worked tirelessly on all missionary programs at the Shiloh Church, trying to share the love of Christ that he received in all of these other affiliations. Prominent on the author's wall of pictures are many photos of the author's wife, the beautiful wife whom God has blessed him to grow with. Looking at those photos helps him to understand just how much love has come his way. And to think that he met this young lady when he was trapped on an elevator! In fact, when both of them got on that elevator, the author was engaged to someone else, and this young lady was also was in a relationship, but that stuck elevator eventually led to this young lady becoming the real love of the author's life. They worked for the same company, but never knew one another until this occurrence, and this young lady was the one who helped calm this young African American man calm down from his panic while they were locked in an elevator. It's funny how often God places a blessing right in plain sight like this, waiting patiently for us as we overlook the forest for the trees. The author and this young lady dissolved their previous relationships and began dating.



On August 6, 1994, the author married Ms. K. of Summerville, South Carolina, a beautiful and intelligent woman who complements his ministry in a Godly way. Out of this union the researcher and his wife have been blessed with three wonderful children.

The author smiles as he looks at these particular photos comes from his remembering how he would talk with God about this situation, and how he came to understand how we must have a test in order to have a testimony. By this time in his life the author was firmly committed to being a successful businessman and Christian. Of course, this is when he was tested once again, this time by an ethical dilemma. The author was on the fast track in the banking world, working his way up the corporate ladder, when he discovered he was being asked to change his moral standards in order to become ruthless in this financial market. Good that the voice of a strong Sunday school teacher of his, Mrs. B. kept reciting Judges 10:16 in his ear: “So they put away the foreign gods from among them and worshiped the LORD; and he could no longer bear to see Israel suffer.”<sup>3</sup>

The author walked away from his banking job and focused all his time in the transition regaining an internal peace. Someone looking at the author’s wall of photos might also wonder how exactly the author’s oldest daughter fits into the larger picture. It was shortly after the author became active again in the Church that he discovered he had fathered a beautiful daughter with another woman, all prior to the days with his wife. This discovery made the author empathize with this “new” daughter’s plight, reflecting back to his own days of not being able to be with his biological dad.

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<sup>3</sup>Judg. 10:16.

The author had always appreciated and loved everything his adoptive father did for him and all the things he taught him, but it had still bothered the author that his biological dad could not and would not try to do similar things with him or for him.

In fact, the author's childhood experience made him determined not to be that kind of detached father himself, so after much prayer and many discussions with his wife, together they humbly went to Christ and subsequently were able to see it through to establish sole custody of his daughter. The author feels in his soul that this was truly orchestrated by God: "We know that all things work together for good for those who love God, who are called according to his purpose."<sup>4</sup> The author saw this as a chance from God to finally end this cycle in his family of fathers not being in the lives of their biological children. He believes that, one step at a time, God has been preparing him and allowing him to see each step that has been carved out for him. But it was this step in particular that made him feel he was being called by God a second time. And this time the author ran to the call, not away from it. Bit by bit, the author's life led him to his current and true dedication to the ministry.

Now that God has repaired the hurt of the author's past, he can commit himself with more understanding and assurance and fullness to preaching and teaching to others God's command to share love with everyone. Now that the author has opened his heart and his home to his oldest daughter, one of his challenges is to find ways to build an honest relationship with her.

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<sup>4</sup>Ro 8:28.

Early on after author received full custody of his oldest daughter, he trusted her implicitly, only to find out after his daughter reached the age of eighteen that their relationship was really built on lies told by her. The author had been hurt by plenty of people close to him, but he never thought that it would come his way again by way of one of his own children. This relationship has caused the author to realize that we can only trust in God.

So now the author was trying to move past this latest deep hurt and forgive everyone in the wilderness that had abused the trust the author had extended them. He finally realized the utmost importance is in forgiveness since God consistently forgives everyone daily. In January of 2001 the author announced his calling to his church. This came only after a real heart-to-heart discussion with God. The author was doing quite well as a business owner, but his world had come crashing down the previous month due to his stubborn ignoring of hearing God's call. The author kept hearing the voice of God speak in depth like he had heard the voice once before when he was in college, but he thought he could block it out again that is, until everything he touched seem to fall apart. All of the author's contracts cancelled day after day in December until that are, until he said yes to God's will and God's way.

At this important juncture in his life, the author met a family that would end up being a vital component to his development. Yes, God was putting people in place again for the author without his knowing. Rev. Roberts, along with his family, began a fellowship with the author and his family that would prove to be ordained by God and God alone, with the assistance of Pastor Bachus of Shiloh Baptist Church.

Pastor Bachus asked Rev. Roberts to work with the author in an effort to assist help him in understanding this new journey that would take place. The author was so nervous during the days leading up to his delivering his first sermon that he couldn't sleep and was so busy worrying about too many things and too many people. That was, until the Holy Spirit showed up and revealed God showered love upon him in a mighty way.

On April 22, 2001, the author preached his first sermon, entitled "Power in the Wilderness." He was formally licensed by Pastor Selwyn Q. Bachus of Shiloh Baptist Church. The author gained a vast amount of experience and knowledge under the leadership of Pastor Bachus. The author saw God moving him at a fast pace during this season but did not really understand why until four years later, when God decided to move Pastor Bachus to another church. The author became an associate minister, and God was preparing the author for the transitional time that would take place at Shiloh Church without a pastor. The author was able to see how a pastor should lead and serve God's people daily, and the author himself would soon be the assistant to a new pastor after an extremely sensitive time and a tense vote by the congregation. The author did some careful listening to the new pastor and followed in the direction the pastor was heading. Throughout this period, the author prayed and meditated constantly, however, for he noticed that the vision that was shared with him by the new pastor had no substance, nor could it stand on its own. The author had a pleasant and civilized conversation with the new pastor regarding this, and the pastor asked the author for advice on how he could put it on paper.

The trust issue soon began to show its face once again, though, the issue that the author had fought so hard to deal with previously. The author assisted the new pastor in this endeavor, but what became clearer and clearer was that everything that the author wrote became the new pastor's vision; everything the author said became part of the new pastor's plan. The author began to become frustrated with God, with the leadership of the church, and with himself. He started to wonder if he was getting too caught up in himself, or if God was trying to tell him something. Despite these challenges, the author remained faithful for he knew that God was in control of it all. In fact, the author's constant meditating and reflecting on all that has occurred during these past few years continues to give him hope and joy in the midst of this conflict. There have been many days when the author wanted simply to walk away, but his love for God kept him in place for he knew and understood that God continues to keep everyone. The author also confided in his mentor and fellow brother in the ministry, after which his mentor told him to remain still and listen to God speak to the situation.

At that point the author realized some conflicts really don't need to be acted upon quickly, especially when they involve so many people a whole congregation's worth. The author feels that this discouraging atmosphere is still in God's hand no matter how bad it may look and that there is still room for the mystery of God's love in this conflict. The author's pictures on his study wall manage to cover all these times. They are carefully organized to reflect all the stages of his life, and he quietly gives praise to God whenever he shares the stories behind the pictures with someone who views them. The author takes this photographic and spiritual journey seriously because God has given him a second chance to redeem himself after running away from his call the first time.

The author now is content with his alone time, knowing it gives him more time to listen closely to what God is saying and to follow where God is leading him. The author's obedience has blessed him in a way that in itself is a testimonial. For example, the author was laid off from work five years ago (2008) as Chief Financial Officer of a small business. Rather than focus on another similar job, he took advantage of the time as a time of discernment that led to his attending United Theological Seminary for his Masters of Divinity. And during his first year at seminary, the author was challenged yet again by having to take care of his ailing godmother. His journey took a turn during this care giving, for he was torn over accepting this responsibility. On the one hand he wanted to be there for her, yet on the other hand he didn't see how he would have time to take care of her as well as his own household.

Yet this season in his life enabled the author to see how God gives strength to those who are committed to serving others. God provided the author with a tangible opportunity for teaching his children how important it is to serve and care for those who are not able to care for themselves, and how rewarding. Day after day the author would attend classes, and then in between classes he would leave the Seminary campus and drive up Denlinger Road to Friendship Village nursing home to sit with and care for his godmother. It was during these visits that God spoke to the author on the importance of worship even for those that are living in nursing homes, hospitals, and care residences. When the author brought to the care facility the Church services recorded on DVD or cassette tapes, the author saw the Spirit of God touch not only the residents of the nursing home, but also the employees. Worship can travel.

Experiencing this new dimension of serving others, God led the author deeper into wanting to know how to deal with grief and studying more about pastoral care. The author found a surprising new strength as he sat with his godmother the last twenty-three of the twenty-four hours of her life. Yet the author was still left with questions. How did his life get to this nursing home? Why did it have to be his godmother? What did the author do wrong? These were some of the questions that marinated in his mind as the author sat alone.

He had witnessed death only from afar, and he had conducted several funerals, some for family, and others for friends or members of the congregation, but now death was delivering a closer blow that the author has never felt before, and he was alone in the need of prayer with many questions. He was now on the other side of the questions that he normally received from those in grief. On her last day, his godmother broke the heavy silence at one point by saying, "Finish school for your answers." At the time the author honestly didn't want to hear that, but being vulnerable and dependant on God has taught him that he must always be engaged in some fear of loss and grief and that that he must find ways to embrace changing seasons of life, for tomorrow shall not be as today. The author now has come to understand also that he might not ever get answers to some questions, but he has the hope and faith in knowing that the God he serves has all power with life and death.

The author's photographic wall of seasons constantly reminds him of his journey, his testimonies, his transitions, and his growth. But framing all is the Spirit of God and the provisions He's made for the author. The author stopped trusting in the carnal man

and focused on the spiritual business that he was called to attend to, and in doing so the author's view towards seminary changed, as well as his focus on life.

The next portrait on the wall of the author's life shows the clarity God gave him in his calling as he stepped into God's will and God's way. It was January 18, 2010, when the author walked with much trepidation into the Dayton International Airport. The author had to really put his faith in action that day, for he totally disliked flying. He had to really let go and let God be his pilot. The author was standing around with his classmates in the airport; all getting ready to board what seemed to the author like a little crop duster for the first leg of their journey to Africa to begin a trans-cultural trip. The author was nervous beyond anyone's imagination, but his love for God led him to Romans 12:1-3 and its advice that he must present himself as a living sacrifice to God and in His service. So the author just let go and let God take full control while he rejoiced in what God was next going to reveal to him.

The author endured the three long flights and the times in between flights spent sitting in the airports, mostly through deep meditation and conversation with God. The author and his colleagues made the time pass by giving God praise as they traveled to Africa! But the author also had his alone time with God. He had a chance to reflect on everything so far in his life that had hurt him, along with all the joyous times.

This ride to Africa seems to have become the author's divine reflection moment, which he shares with Matthew 6:5-6. The author had the opportunity to ask God for guidance concerning some things that he just really didn't want to address before, but now God positioned the author in the midst of some international silence so that he could



both talk and listen to God privately without interruption. This alone prayer time with God enabled him to heal, see, and grow. For the author, saying “Speak Lord your servant is listening,” took on new meaning. The author now waited for the Spirit of God to direct his new path. This was vital in order for the author to truly experience any blessing that he would receive once he and his colleagues landed in the beautiful country of Africa. It was then January 19, 2010, the day when the author’s blessing began to unfold. The author was leaving the city of Accra in Ghana to meet the chiefs and the villagers of Dominasee.

One of the author’s colleagues traveled with him in order to attend Bible study at Freeman Methodist Church in the village where we were to participate in reading scripture and prayer. The topic was to be Unity, and the featured verses were 1 Corinthians 10:16 and Ephesians 4:4. The author truly felt the spirit and love of God in a new way and enjoyed church fellowship in a new way all in a poorly lit sanctuary. A different kind of light shone in his heart and mind so that he saw things differently, the light that comes from richly spirited men and women of God. Here he realized that many Americans take too much in their lives for granted; even the essential clean environment can diminish the Spirit of God when people in a congregation focus more on mortar than meditation.

After several days, the author finally spoke with his wife back in the States and could share with his kids some pictures of things that he had experienced. Through the conversation with his family the author also learned that God was not just working on him and his colleagues in Africa, but also stretching the minds and spirits of his family

back at home. This too was a brand new insight. So overall this trans-cultural experience widened the author's perspective and understanding of him, of ministry, and of family.

Another highlight in the author's journey after returning from Africa was his last year of Seminary, a year that seemed to open new doors beyond graduation for the author. The entire time at Seminary thus far, the author was unable to obtain any type of employment, but during this last year of school God decided to open doors for the author. Granted, they were not the type of jobs that the author really wanted, but they were the type of jobs that God wanted for him. This revelation for the author made him appreciate the relationship that he had with God even more. Of course, these new opportunities to work also were accompanied by new opportunities to be tested. Take, for example, the author's work as interim Pastor at a local church in addition to the current bank job that the author was blessed with. Throughout it the entire author came to the understanding that his afflictions and stresses had been an integral part of his development and that God was using them to prepare the author for this moment. This past season in Seminary taught the author that there must be complete transparency with God. He learned to deepen his commitment to be like a tree planted by the river and to continue to let God guide. The latest revelation for the author is how God is using the sharing of these pictures on the wall to engage and uncover the new mysteries of God in the author's life. It is now September 15, 2011, and the author looks at all of these pictures more closely at a time when he is about to step out into this new experience with the Doctor of Ministry program. The author sees these pictures as instructive points of reference for when he will be confronted with new situations or obstacles that attempt to test his faith in God. So as the author prepares for the journey ahead in ministry, he now frames these

experiences in his heart to build a foundation of understanding about who he is and where God is leading him. The author is now on the edge of finding out more secrets God has laid out for him and the church in which he is serving. The author is currently taking precious time to uncover those memories that can guide him into a deeper covenant with God and his on-going spiritual development at Shiloh Baptist Church. The author can also imagine a set of pictures that aren't yet on the wall, and it is these photos that haunt the author the most. His desire to be true to God's call made him examine the photos that pierce him still with sadness as well as those that lift him with pleasure, but he has walked with God long enough to trust and understand that all things worked together in God's divine plan.

Prior to the relationship with his wife, the love of his life, the author was in a relationship that ended peacefully but suddenly, leaving him with one big question: Was the child from that relationship really his child? Knowing how crushing it felt not to have his biological father in his youth, the author has tried to get a straight answer, but to no avail. The author's ex-girlfriend refuses to give him an answer about the young girl we will call T. The author now works on being patient and simply letting God work it out for him. Our time is not really ours. It is God's time. This has been the revelation from this twenty-one year-old question and ordeal. In the meantime, this situation has driven the author to cherish his family, his friends, and his church congregation more deeply than he had imagined for he knows first-hand and from an early age that time lost from loved ones are precious moments fading away. This dedication to ministry has required the author to spend some realistic and hard time alone with God, but it has enabled him to listen to all he now encounters. This dedication and submissiveness also requires times

for the author to remain still and allow God to lead and teach him some of the Holy mysteries that will empower him along his journey. The author's submissiveness allows his pride to die so that he may live with Christ now and eternally. He first shares this ministry with family and friends, which eventually spills over to other congregants.

The author believes in changing one life at a time, and he works hard to share the love of God in an authentic and humble way. The author now continues to work in a part-time job at a local bank while patiently waiting for God to move him into his next set of scheduled duties, but he has recently realized that there is always room for ministry. When the author worked in the corporate sector before seminary, he didn't discuss his spiritual beliefs, but now the author often has discussions with fellow employees and customers on a daily basis. He never begins the conversation his actions and life style creates the opportunity. Many people that come in contact with the author now often want to possess the peace, joy, and love that he displays, which always opens the door so that he may reveal the source of his blessing. It is the author's contention that a deep constant pattern of prayer is essential in every member of the Shiloh Baptist Church.

In order for transformation to take place in the life of Shiloh Baptist church members, every ministry leader must deepen their commitment to prayer. The author selected this ministry model as a result of lessons learned from life experiences. The author believes a consistent prayer life transforms the mindset to think less of carnal challenges. This engages all Christians to focus more on being the hands and feet of Christ.

## **CHAPTER TWO**

### **THE STATE OF THE ART IN THIS MINISTRY**

The literature selected has enabled the ministry focus of this project a strong and solid platform to create a curriculum that addresses leadership qualities that have diminished in this context. These resources have assisted in the development of a strong and effective model that will equip many new and current leaders in the role as a servant of Christ serving others. These authors all have shown a practical insight to lead ministry leaders beyond a tradition that has been offered by former leaders, and back to a spiritual path created by Christ.

In the development of curriculum topics and an outline that will address many of the most urgent needs for the leaders in the church, James D. Berkley offers some important and authentic views towards renewal. In his book, *Leadership Handbook of Management and Administration*, Berkley establishes a provocative lens towards Christian Ministry Management that appeals to all servants. Berkley creatively keeps the focus of Christ in the midst of and reference point in all paid as well as non paid leadership servant responsibilities. This book offers key points of wisdom towards effective leadership that navigates servants to a refreshing place of renewal on an individual and corporate journey.

Clark H. Pinnock's, *Flame of Love a Theology of the Holy Spirit*, sheds light for leaders to better understand the Christian doctrine, a subject that is often neglected to be discussed in depth. This resource explores the bond that the Holy Spirit has towards each individual that embraces the Spirit's indwelling. It also addresses the universal mission the church has towards humanity and the role mind and heart take on to discovering an illumination of truth.

Pinnock states that theology must be faithful to revelation but also speak about things that matter in situations. God wants worship in Spirit and truth-that is, grounded in the truth of Jesus and open to the Spirit who takes us more deeply into it (Jn. 4:24-25). A theology that does not inquire after God's will for the present may be orthodox but is not really listening to God. Doctrines are to be timely witnesses, not timeless abstractions. Theologians must wait on God concerning what is crucial. Fidelity and creativity are both called for.<sup>1</sup>

The church is the instrument of Christ, called to carry on his mission in the power of the Spirit. This power is a special kind of power, since he who baptizes us in the Spirit is the Lamb and Servant of God (Jn 1:29, 33). This means paradoxically that though it is the power of creation, it is also the power of suffering love, which does not remove our weakness or eliminate pain. The nature and direction of this power overcame the world. The desire for worldly power is carnal. The Spirit's power comes from the Crucified One, and the reason for seeking it is the desire to be involved in his mission.

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<sup>1</sup> Clark Pinnock, *Flame of Love* (Downers Grove, Illinois: InterVarsity Press, 1996), 215.

The church is a dwelling place of God by the Spirit (Eph 2:22).<sup>2</sup> The Spirit cares for truth in the locus of Christ's body and fosters movement toward truth, despite our mistakes and errors. In this matter we should be both hopeful about receiving fresh insight and sober about possibilities of our being mistaken. Because God's leading is experienced in all churches, we must be open to what can be learned from any quarter. Growing as hearers are essential because the truth of profound matters is not easily grasped and the implications not quickly apparent. In matters of intimacy, one discovers treasures without completely processing them; improvement in understanding is always possible and also desirable, because of our limitations and shortcomings. Therefore we ever pursue and seek to penetrate the truth more thoroughly.<sup>3</sup>

Philip D. Kenneson offers a fresh and rich perspective from his book, *Life on The Vine Cultivating the Fruit of the Spirit in Christian Community*. Kenneson introduces an anointed prescription for anyone in ministry to understand the importance of the Fruit of the Spirit and why it is imperative to be a centralized and concise message in the Christian Community, especially among servant leaders. This resource removes misunderstandings and creates affirmation in the direction that the Fruit of the Spirit propels the church toward. God has called out a people who through their very life together would bear witness to God's character and reconciling mission in the world. That character and mission have been uniquely embodied in the person of Jesus Christ, and it continues to be reflected, even if imperfectly, in the life of that community animated by his Spirit.

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<sup>2</sup> Ibid.

<sup>3</sup> Ibid. , 219.

The fruit that the Spirit desires to produce in our corporate and individual lives, therefore, is not merely a hodgepodge of admirable character traits or virtues that are universally admirable or commendable. Rather, God desires to produce this fruit through the Spirit- and the community of Jesus Christ desires to have this fruit produce in its life because these dispositions reflect the very character and mission of God. If the church is to be the community God desires it to be, then it will have to reflect the character and mission of the God it worships.<sup>4</sup>

Finally, God's love knows no bounds. In addition to the boundaries of time and space noted above, God's love transcends those boundaries constructed by human societies. If Jesus reaffirmed what most Jews already knew when he stated that the law was summed up in the command to love God and neighbor, he sounded a distinct and piercing note when he insisted that his followers should love their enemies (Mt. 5:43-48, Lk. 6:27-36). Both passages make clear that the paradigm for such loving action is God's own character. Because God reaches out in love even to those who set themselves up as God's enemies, so should those who would revere God love their own enemies.<sup>5</sup>

Another great resource was from Vinson Synan entitled, *The Century of the Holy Spirit*. This book acts as a catalyst to reconnect servants to their foundational history. This author shares experiences from several individuals that embraced God's will from over 100 years and neglected their own. The conviction and dedication this author shares among these servants enables us to see how the Fruit of the Spirit was and still is a vital component to the growth of Christ movement.

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<sup>4</sup> Philip D. Kenneson, *Life on The Vine* (Downers Grove, Illinois: Intervarsity Press, 1999), 32-33.

<sup>5</sup> Ibid., 39.



James D.G. Dunn's, *Baptism in the Holy Spirit*, is a great inspiration towards renewal and teaching the gifts of the Spirit among the church today. Dunn's dialogue throughout this book engages a reexamination of how and why teaching of conversion and the acceptance of the gifts of the Spirit changes the individual and the community in which one may dwell among. This book shares an enlightening view of how we must analyze this teaching. The doctrine of the laying on hands fell into disuse in the churches. Though there seems to be evidence of charismatic activity among some early Baptists, in time the vast majority of the pastors and teachers in the churches adopted a "cessation of the charismata" view of the gifts that was common in most churches. By the 20<sup>th</sup> century, the most common argument heard in Baptist churches was that the signs and wonders of the Bible were meant only for the apostolic age. Despite this trend, several prominent 19<sup>th</sup> century Baptists voiced expectations of a restoration of apostolic signs and wonders to the church.<sup>6</sup>

C. Eric Lincoln and Lawrence H. Mamiya's book entitled, *The Black Church in the African Experience*, opens the lens to the past experiences and perspectives of African American culture towards Christianity. This resource introduces interviews from clergy among this culture and how they understand the vast challenges among this community. This resource allows an understanding of how the author's contextual community has embraced their traditional views of the Black convergence and acceptance of Christ.

There is some evidence that this neo-Pentecostal movement has also involved Black church denominations other than the A.M.E. Church, including a few churches in the A.M.E. Zion Church and some middle class Baptist churches. These churches have

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<sup>6</sup> James D.G. Dunn, *Baptism in the Holy Spirit* (London, UK: SCM Press, 2010), 185.

also exhibited similar characteristics such as rapid and enormous church growth in membership. However, the extent of this neo-Pentecostal phenomenon among Black churches is unknown because it has not been examined thoroughly. Nevertheless, the challenge which neo-Pentecostalism poses for the Black Church is real, and the issue of how to benefit from this potential of church growth and spiritual revitalization without alienating the pillars of normative tradition, both lay and clergy and without producing a crisis of schism, is a challenge most Black churches must inevitably address.<sup>7</sup>

Jason Vickers's book, entitled, *Minding the Good Ground*, is a great tool in ministry and offers a refreshing discussion towards renewal in the Church today. Vickers engages servants to reevaluate their current stance towards ministry service by creatively placing three pillars of view of the church before them. These points engage a theological discussion of the historical framework of church and what it has become today. This resource sheds light on how there must be a focus on the movement in the mind of Christ and authenticity in service. When the mind of Christ, the theological virtues, and the fruits of the Spirit are manifest in the life of the church, people cannot help noticing. After all, life in the postmodern West is anything but loving and peaceful.<sup>8</sup> As often as not, mainstream media in the postmodern West celebrate and promote revenge and violence over forgiveness and peace. Similarly, the workplace and the market place in the postmodern West are hardly known for patience and kindness.

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<sup>7</sup> C. Eric Lincoln and Lawrence H. Mamiya, *The Black Church in the African American Experience* (Durham, NC: Duke University Press, 2005), 388.

<sup>8</sup> Jason E. Vickers, *Minding the Good Ground* (Waco, Tx: Baylor University Press, 2011), 98.

On the contrary, the communities to which so many of us belong are often bereft of joy and thanksgiving.<sup>9</sup> Stephen Seamands offers another appreciative resource in his book entitled, *Ministry in the Image of God*. This book discusses a rich view of what Christian service looks like in the image of Christ. Seamands shares a theme throughout his book that every servant that embraces the image of Christ and the places Christ leads us, must be willing to move beyond our comfort zone and abide in the will of Christ. Full surrender is essential if the Trinitarian disposition of self-giving is to take shape in us. When we surrender to God, we are set free to lay ourselves down for others, to choose the way of surrender and self-giving in the particular situations we face in ministry.<sup>10</sup> Throughout our ministry we will be given countless opportunities to die to ourselves. In such sacrificial self giving, patterned after the triune self-giving, we find our highest fulfillment, greatest fruitfulness, and truest freedom. Is God calling you to a full surrender of your life and your ministry?<sup>11</sup>

This writer received great insight from Gary Tyra's book entitled, *The Holy Spirit in Mission*. Tyra's message expounds on the understanding that those that embrace the Holy Spirit are prompted to speak and act on behalf of Christ so that through the servants of Christ others may hear and see Christ. This faithfulness to the mission of Christ through the Spirit changes the lives of all and creates a new conversation of renewal and witness. Both the Bible and church history seem to indicate that when God has his way, the process of spiritual formation eventually takes on an aspect of ministry formation as

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<sup>9</sup> Ibid.

<sup>10</sup> Stephen Seamands, *Ministry in the Image of God* (Downers Grove, IL: Intervarsity Press, 2005), 91.

<sup>11</sup> Ibid.

well. Broadly speaking, the ministry activity of equipping constitutes the third phase in the disciple's spiritual journey. After a person has been evangelized, and while they are being edified, they need also to be equipped for the specific ministry God has called them to. In particular, people need to acquire (1) a sense of ministry direction, (2) the requisite ministry skills and wisdom, and (3) the material and prayer support necessary for the successful completion of the task.<sup>12</sup>

Mary Reaman offers spiritual transformation exercises in her book, *Wake Up to God's Word*. Reaman incorporates eight thought provoking lessons for ministry leaders to ponder for their commitment of service. Reaman challenges servants of the word a new way to immerse themselves into a deeper relation with God. These concepts allow the servants to deepen their understanding of how the Fruit of the Spirit grows within. If we believe that the things that separate us are superficial and that we are called to live from a greater perspective and larger context in which we never forget that there is only one life from which all life comes, one breathe that animates all life, we've got to fight on. If we believe that coming to the Eucharistic table, where no one is turned away, is the highest expression of the Christ consciousness on earth and something that we aspire to in all areas of our lives, we've got to endure in this walk. We have to envision a new life together. We must have the courage to sow new seeds that will produce a new harvest from which we can feed and be fed. God has a plan for each one of us. This we can trust, complacency is not an option. We have to retire such attitudes revealed in statements like, "It will never work." "We've tried this in the past and nothing ever changes."<sup>13</sup>

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<sup>12</sup> Gary Tyra, *The Holy Spirit in Mission* (Downers Grove, IL: Intervarsity Press, 2011), 96.

<sup>13</sup> Mary H. Reaman, *Wake up to God's Word* (Cincinnati, Oh.: St. Anthony Messenger Press, 2007), 138.

**CHAPTER THREE**  
**THEORETICAL FOUNDATION**  
**Biblical**

The author is focusing his contextual project to the scriptures of Ezekiel and Galatians in the Bible and the biblical understanding towards spiritual renewal of a community. The author contends a true understanding of moral self and its role to leadership towards the church will engage transformation. The author shares his understanding of Ezekiel 36:33-36, and Galatians 5:22-26. The author further contends that being obedient to God's will opens the door for transformation for all who are willing to live in a community that is founded in God's love.

<sup>33</sup> 'This is what the Sovereign LORD says: On the day I cleanse you from all your sins, I will resettle your towns, and the ruins will be rebuilt. <sup>34</sup> The desolate land will be cultivated instead of lying desolate in the sight of all who pass through it. <sup>35</sup> They will say, "This land that was laid waste has become like the Garden of Eden; the cities that were lying in ruins, desolate and destroyed, are now fortified and inhabited." <sup>36</sup> Then the nations around you that remain will know that I the LORD has rebuilt what was destroyed and have replanted what was desolate. I the LORD have spoken, and I will do it.'<sup>1</sup>

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<sup>1</sup> Lamar Eugene Cooper, *Ezekiel*, The New American Commentary (Nashville, TN: Broadman & Holman Publishers, 1994), 318.

This is a final review of the benefits of the restoration that God will provide. Those benefits include cleansing from sin, resettlement, rebuilding, replanting, and productivity of the land (vv. 33–34).

Mention of the “garden of Eden” in v. 35 suggests that Ezekiel saw a future fulfillment of his prophecy that went beyond the return from Babylon under Zerubbabel, Ezra, and Nehemiah. While many aspects of the fulfillment of these prophetic promises were immediate and limited, there was also to be a distant, complete fulfillment in a messianic age.<sup>1</sup> The ideal qualities of life, work, rest, peace, companionship, knowledge by revelation, dominion, productivity, and security characterized human existence before the fall. All were either lost or greatly diminished after sin entered the world. Ezekiel’s use of the Garden of Eden revealed a hope for the restoration and development of the characteristics of life in Eden.

God is faithful. When he promised he would bless the descendants of Abraham (Gen 12:1–3), the promise was unconditional, confirmed by the marvelous restoration that God promised in Ezek 36:1–38. The love, grace, mercy, and salvation that God offers are never deserved by human recipients. He gives these gifts because of his holy and righteous character (36:22–23, 32), which is embodied in his name (Exod. 3:14–15; 34:6–7, John 8:58).<sup>2</sup>

This oracle forms the core of the book of Ezekiel. Its message is a summary of the book. Israel had offended God through bloodshed and idolatry. Her punishment meant

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<sup>1</sup> Lamar Eugene Cooper, volume 17, *Ezekiel*, The New American Commentary (Nashville, TN: Broadman & Holman Publishers, 1994), 318.

<sup>2</sup> Ibid.

dispersal among the nations exile. Yet the Lord would not leave them there. They would return to their land. He would cleanse them and transform them and they would follow him. The land and its people would flourish again. The surrounding nations would know that the Lord had acted.

The reason why the Lord would bring his people out of their exile is clearly expressed. It had nothing to do with any innate goodness or desirability in the people themselves. Rather, it had to do with God's desire that his name should not be profaned. The very fact that Israel was in exile led others to think that the God of Israel was either incapable or unwilling to look after his own people. This situation was denigrating the character of God, and for this reason, God would restore his people.

This oracle brings hope to all of us. God acts to save, not on the basis of our worthiness, but out of the richness of his mercy. To Ezekiel God says: 'When Israel dwelt in their own land, they defiled it with their iniquity. So I scattered them among other lands. Yet their dispersal profaned my name, which is of concern to me. Therefore, God's word to Israel is: "For the sake of my name I will show myself holy through you to the nations. Then they will know that I am the Lord. I will bring you back to your own land and cleanse you. Your heart of stone will be replaced with a heart of flesh. I will put my Spirit in you and make you follow my laws.

The land will be plentiful and you will come to detest and be ashamed of your past conduct. It is not for your sake that I do this. When I cleanse you from all your sins, the towns will be rebuilt and the land recultivated.

The nations left around will then know that I have restored it all. The people of Israel will become as numerous as sheep. Then they will know that I am the Lord".<sup>3</sup>

Monotheism was possible only because of persons such as Moses, Elijah, Ezekiel, and their followers. Jeremiah and Ezekiel realized that because of the depth of Israel's sin, God must act again for Israel in a new dispensation. For Jeremiah, the law must be written upon the heart; for Ezekiel, God must create in Israel a new heart and spirit, and place the divine Spirit within.

This work will be entirely that of the first partner in the triad, the Lord. While Israel in exile is admonished to get a new heart, Israel for this new dispensation must be given it (18:31). It will be a new creation (cf. Ps. 51:10). It is this new work of God which Jesus instituted at the Lord's Supper (1 Cor. 11:25). For Ezekiel, however, this renewal of heart can change the mind of the nations only as it is closely connected with Israel's life, secure in the renewed land.

But here Ezekiel's point is that only a people with a new heart and spirit is compatible with a holy and renewed land. Israel will be returned to their land not by violence nor self-help but by the Lord, who will create inner renewal.<sup>4</sup>

<sup>22</sup>But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, <sup>23</sup>gentleness and self-control. Against such things there is no law. <sup>24</sup>Those who belong to Christ Jesus have crucified the sinful nature with its passions and desires. <sup>25</sup>Since we live by the Spirit, let us keep in step with the Spirit. <sup>26</sup>Let us not become conceited, provoking and envying each other.

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<sup>3</sup> *New Bible Commentary: 21st Century Edition*, ed. D. A. Carson, R. T. France, J. A. Motyer and G. J. Wenham, 4th ed. (Leicester, England; Downers Grove, IL: Inter-Varsity Press, 1994), Eze 36:16-38.

<sup>4</sup> Millard Lind, *Ezekiel*, Believers Church Bible Commentary (Scottsdale, PA: Herald Press, 1996), 293-94.



After listing fifteen specific misdeeds, fifteen one-word illustrations of the works of the flesh, Paul turned to consider the contrasting graces of the Spirit-controlled life. The listing of the sinful acts in the catalog of evil was disorderly, chaotic, and incomplete, corresponding to the random and compulsive character of sin itself.

In stark contrast now, the character traits contained in the catalog of grace appear in beautiful harmony, balanced and symmetrical, corresponding to the purposeful design and equilibrium of a life filled with the Spirit and lived out in the beauty of holiness. Paul grouped these nine graces into three triads that give a sense of order and completion, although here too there is no attempt to provide an exhaustive list of the Christian virtues: Love, joy, peace, Patience, kindness, goodness, Faithfulness, gentleness, self-control.

Various interpretations have been given about the meaning of this threefold structure of threes. Three, of course, is the number of the divine Trinity, signifying in this case the perfect unity and loving reciprocity that has existed from all eternity among Father, Son, and Holy Spirit. Lightfoot suggested the following categorization of the nine graces: the first three comprising habits of the Christian mind, the second reflecting social intercourse and neighborly concern, and the third exhibiting the principles that guide a Christian's conduct. More simply still, J. Stott has described this list as a cluster of nine Christian graces that portray the believer's attitude to God, to other people, and to himself. While these are all helpful ways of analyzing this description of the kind of ethical character produced in those who walk according to the Spirit, we should not press any of these subdivisions too far.

Each of the nine qualities flows into one another, mutually enriching and reinforcing the process of sanctification in the life of the believer. The concept of

fruitfulness is well attested in Paul's other writings as well as throughout the Old Testament. Israel, for example, is frequently referred to as the "vineyard" of the Lord (cf. Isa 5:2–4; Hos 14:6).

Likewise the man who delights in the law of the Lord and walks in his way is compared to "a tree planted by streams of water, which yields its fruit in season" (Ps 1:3). As we saw earlier, Paul deliberately contrasted the fruit (singular) of the Spirit with the works (plural) of the flesh. The former results from God's supernatural reshaping and transforming of human life, whereas the latter are contrived and manufactured out of the old sinful nature.

"And by this, much is signified: namely, that the church is the garden of God, that teachers are planters and setters, that believers are trees of righteousness, but the Spirit of God is the sap and life of them, and good works and virtues are the fruits which they bear."<sup>5</sup> Here, then, are the evidences of a Spirit-filled life. *Love (agapē)*. is one of the most frequently used words in Paul's vocabulary, the noun *agapē* occurring seventy-five times, and the verb *agapaō*, "to show love," thirty-four times in his writings. It is significant that love heads the list of these nine graces of the Christian life. Paul might well have placed a period after love and moved on into the conclusion of his letter, for love is not merely "first among equals" in this listing but rather the source and fountain from which all of the other graces flow. Before love is the fruit of the Spirit in the life of the believer, it is the underlying disposition and motivating force in election, creation, incarnation and atonement.

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<sup>5</sup> Millard Lind, *Ezekiel*, Believers Church Bible Commentary (Scottsdale, PA: Herald Press, 1996), 293-94.

He creates the universe, already foreseen or should we say ‘seeing’? There are no tenses in God the buzzing cloud of flies about the cross, the flayed back pressed against the uneven stake, the nails driven through the mesial nerves, the repeated incipient suffocation as the body droops, the repeated torture of back and arms as it is time after time, for breath’s sake hitched up.... This is the diagram of love Himself, the inventor of all loves.”<sup>6</sup>

Love as a characteristic of the Christian life is consequent upon God’s unfathomable love and infinite mercy toward us. For Paul this was foundational to everything he had said and would yet say in Galatians: “I live by faith in the Son of God, who loved me and gave himself for me” (2:20). The result of the transforming, sanctifying ministry of the Holy Spirit in our lives is just this: that we are enabled to love one another with the same kind of love that God loves us. Paul profiled this kind of love in 1 Cor. 13; it is a love that seeks not its own.

Only twice in Paul’s letters did he speak explicitly of the believer’s love for God (Rom. 8:28; 2 Thess. 3:5), although everything he said about the call to devotion, worship, and service presupposes the upward movement of such love. However, Paul’s emphasis here in Galatians as elsewhere was on the Christian’s love for his fellow human beings. While the horizon of the love of neighbor is by no means restricted to fellow believers, it is supremely important that Christians learn to live together in love. When Christians forget this, then two horrible consequences invariably follow: the worship of the church is disrupted as the gifts of the Spirit are placed in invidious competition with

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<sup>6</sup> Wiersbe, W. W. *The Bible commentary* (Wheaton, Ill.: Victor Books. 1996, c1898).

the fruit of the Spirit, as happened at Corinth; the witness of the church is damaged as unbelievers stumble and fall over the obvious lack of love within the body of Christ.<sup>7</sup>

It is one thing to overcome the flesh and *not do* evil things, but quite challenging at times *to do* good things. The legalist might be able to boast that he is not guilty of adultery or murder, but can anyone see the beautiful graces of the Spirit in his life? Negative goodness is not enough in a life; there must be positive qualities as well.

The contrast between *works* and *fruit* is important. A machine in a factory *works*, and turns out a product, but it could never manufacture fruit. Fruit must grow out of life, and, in the case of the believer, it is the life of the Spirit (Gal. 5:25). When you think of “works” you think of effort, labor, strain, and toil; when you think of “fruit” you think of beauty, quietness, the unfolding of life. The flesh produces “dead works” (Heb. 9:14), but the Spirit produces living fruit. And this fruit has in it the seed for still more fruit (Gen. 1:11). Love begets more love! Joy helps to produce more joy! Jesus is concerned that we produce “fruit...more fruit...much fruit” (John 15:2, 5), because this is the way we glorify Him. The old nature cannot produce fruit; only the new nature can do that.

The New Testament speaks of several different kinds of “fruit”: people won to Christ (Rom. 1:13), holy living (Rom. 6:22), gifts brought to God (Rom. 15:26–28), good works (Col. 1:10), and praise (Heb. 13:15).

The “fruit of the Spirit” listed in our passage has to do with *character* (Gal. 5:22–23). It is important that we distinguish the *gift* of the Spirit, which is salvation (Acts 2:38; 11:17), and the *gifts* of the Spirit, which have to do with service (1 Cor. 12), from the

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<sup>7</sup> Timothy George, vol. 30, *Galatians*, The New American Commentary (Nashville: Broadman & Holman Publishers, 1994), 399-401.

*graces* of the Spirit, which relate to Christian character. It is unfortunate that an overemphasis on gifts has led some Christians to neglect the *graces* of the Spirit. Building Christian character must take precedence over displaying special abilities.

The *characteristics* that God wants in our lives are seen in the nine-fold fruit of the Spirit. Paul begins with *love* because all of the other fruit is really an outgrowth of love. Compare these eight qualities with the characteristics of love given to the Corinthians (see 1 Cor. 13:4–8). This word for love is *agape*, which means divine love. The Greek word *eros*, meaning “sensual love,” is never used in the New Testament. This divine love is God’s gift to us (Rom. 5:5), and we must cultivate it and pray that it will increase (Phil. 1:9).

When a person lives in the sphere of love, then he experiences *joy* that inward peace and sufficiency that is not affected by outward circumstances. (A case in point is Paul’s experience recorded in Phil. 4:10–20.) This “holy optimism” keeps him going in spite of difficulties.

Love and joy together produce *peace*, the peace of God, which passeth all understanding (Phil. 4:7). These first three qualities express the *Godward* aspect of the Christian life. The next three express the *manward* aspect of the Christian life: *long-suffering* (courageous endurance without quitting), *gentleness* (kindness), and *goodness* (love in action). The Christian who is long-suffering will not avenge himself or wish difficulties on those who oppose him. He will be kind and gentle, even with the most offensive, and will sow goodness where others sow evil. Human nature can never do this on its own; only the Holy Spirit can.

The final three qualities are *selfward: faith* (faithfulness, dependability); *meekness* (the right use of power and authority, power under control); and *temperance* (self-control). Meekness is not weakness. Jesus said, “I am meek and lowly in heart” (Matt. 11:29), and Moses was “very meek” (Num. 12:3); yet no one could accuse either of them of being weak. The meek Christian does not throw his weight around or assert himself. Just as wisdom is the right use of knowledge, so meekness is the right use of authority and power.

It is possible for the old nature to *counterfeit* some of the fruit of the Spirit, but the flesh can never *produce* the fruit of the Spirit. One difference is this: when the Spirit produces fruit, God gets the glory and the Christian is not conscious of his spirituality; but when the flesh is at work, the person is inwardly proud of himself and is pleased when others compliment him. The work of the Spirit is to make us more like Christ for His glory, not for the praise of men.

The *cultivation* of the fruit is important. Paul warns that there must be a right atmosphere before the fruit will grow (Gal. 5:25–26). Just as fruit cannot grow in every climate, so the fruit of the Spirit cannot grow in every individual’s life or in every church.

Fruit grows in a climate blessed with an abundance of the Spirit and the Word. “Walk in the Spirit” (Gal. 5:25) means “keep in step with the Spirit”—not to run ahead and not to lag behind. This involves the Word, prayer, worship, praise, and fellowship with God’s people. It also means “pulling out the weeds” so that the seed of the Word can take root and bear fruit. The Judaizers were anxious for praise and “vainglory,” and this led to competition and division. Fruit can never grow in that kind of an atmosphere.

We must remember that this fruit is produced *to be eaten*, not to be admired and put on display. People around us are starving for love, joy, peace, and all the other graces of the Spirit. When they find them in our lives, they know that we have something they lack. We do not bear fruit for our own consumption; we bear fruit that others might be fed and helped, and that Christ might be glorified. The flesh may manufacture “results” that bring praise to us, but the flesh cannot bear fruit that brings glory to God. It takes patience, an atmosphere of the Spirit, walking in the light, the seed of the Word of God, and a sincere desire to honor Christ.

In short, the secret is the Holy Spirit. He alone can give us that “fifth freedom”—freedom from sin and self. He enables us to fulfill the law of love, to overcome the flesh, and to bear fruit.<sup>8</sup>

### Historical

The author’s context has been a fruitful harvest in the Fruit of the Spirit for over eighty five years of labor yet, like many gardens they need workers that attend to the work of the vineyard. Not adhering to the work in accordance to the directives and mandates that Christ has laid out plainly may cause issues in the garden. The author has observed how vital a role the Fruits of the Spirit plays in the life of every ministry leader. The author’s Context of Ministry is located at the Shiloh Baptist Church on 3801 Fairbanks Avenue in Dayton, Ohio.

This Church is a third generation seed from one of the oldest African American churches in Dayton and thus has deep roots within the Dayton community, but

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<sup>8</sup>Wiersbe, W. W. *The Bible exposition commentary* (Wheaton, Ill.: Victor Books. 1996, c1989).

particularly within the inner northwest sector of the city, which is predominantly lower and middle class. The author's contextual site has been a vital part of his life, for this is the church that the author grew up in and where he was taught about Christ. He now finds it important that he knows more specifically the history of the Church.

Shiloh has been in ministry for eighty-four years, and, not surprisingly, has seen its share of ups and downs, hills and valleys. But mostly Shiloh has been a community of believers who stand confidently on the promises of God. The author has served under the last three pastors, but Shiloh has been led by a total of eight great leaders since its inception, and its site has moved a total of four times since it began serving God's people. The locations were 300 Springfield Street from 1927-1935, North Findlay Street from 1935-1941, 137 Sprague Street from 1941- 1961, and now, 3801 Fairbanks Avenue. Each move has been a testimony that God was expanding its territory to bless others.

As God has blessed this congregation for its obedience to spreading the gospel to others, each move resulted in the membership constantly growing and spreading a spirit of the love of God faster than anticipated. The make- up of this congregation during its early years was diverse; it consisted of young families, single men and women, and elderly. In fact, until recently, Shiloh was one of the largest African American Baptist Churches in the city of Dayton. To say that this contextual site is facing a dark night would be putting it mildly. Yes, Shiloh has felt the economic impact like many other churches, but unlike some of the other churches, Shiloh has moved away from it's in depth teaching. This turn from its foundation has left many looking elsewhere for a vision with something else to offer.



Shiloh was always a teaching church, until now, and looking at the pictures of the church family's past, we can easily see how the church continued to grow both spiritually and physically in and throughout the community. Many church members really became more active members as they gained more insight into the Word of God and because the teaching was reaching and aiding them exactly where they were on their journeys. Shiloh believed in showing people that they were cared for first, thus breaking down many barriers that allowed teaching to continue on a consistent basis.

The traits that have been exhibited among the former leaders of the church have enabled these outer signs and actions of the Fruits of the Spirit to become contagious within the leadership of the context and also filter and spread among the congregation. We find these same traits among the many leaders that embrace the Fruits of the Spirit. The field in which such fruits were gathered in Jerusalem and the neighborhood, in some measure prepared for the new seed. God works by a deeply laid method of orderly progress. The writer's context legacy shares these same common threads of truth in their own historical story.

Shiloh Baptist Church was always a teaching Church, until now, and the author believes that by positioning the leaders to look at their approach and their hold on the old wineskins, many church leaders would then be able to see and produce new wineskin and become more in line with the Fruits of the Spirit as they gained more insight into the Word of God. Shiloh has always believed in showing people that they were loved first, thus breaking down many barriers that allowed teaching to continue on a consistent basis. The author contends that these leaders need to focus more intensely on love and unity as

a collective ministry team and less time being contrite towards one another and more time on God's truth.

Paul presents us with two complementary truths to which we are to hold fast: first, that 'the most excellent way' (12:31) is love (v. 1); and, second, that it is right to 'eagerly desire spiritual gifts' (v. 1). These aims do not need to be in conflict; instead, they should be seen as complementary. Our desire for spiritual gifts is right if our motive is both love for God and the body of Christ.<sup>9</sup>

The author believes once the ministry leaders grasp this foundational understanding, then embracing the other Fruits of the Spirit will be easier for them. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith [lit., "faithfulness" NASB], meekness, temperance: against such there is no law" (Gal. 5:22, 23).<sup>10</sup>

We can achieve fruit bearing only by living in cooperation with the indwelling Fruit bearer. The fruit of the Spirit is the character of Christ, produced by the Spirit of Christ, in the follower of Christ. The more completely one is infused with the Spirit's presence, the more emphatic will be the manifestation of the fruit of the Spirit in his living and working. Only when he is full of the Holy Spirit does he exhibit the full fruition of Christian virtues.

A great many persons are endeavoring to produce the fruit of the Spirit through the entirely natural processes of character building, such as: the exercise of the will,

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<sup>9</sup> Derek Prime, *Opening Up 1 Corinthians*, Opening Up Commentary (Leominster: Day One Publications, 2005), 123.

<sup>10</sup> Ibid.

esthetic culture, mental science, the pursuit of philosophy, education in ethics, etc.; all of which is very commendable from the human point of view.

It is much better to be moral, ethical, cultured, well-informed, decent, friendly, honorable and patient than to be the opposite; however, these above-named virtues, achieved by purely human effort, are not the fruit of the Spirit, but an imitation of it. They are wax fruit in contrast with real fruit; just as beautiful as the real to view from a distance, but immeasurably inferior to the taste. When Christ is fully formed in the believer by the indwelling of the Spirit, true Christ-like virtues will be the natural result as that of the growth of apples on an apple tree. If he is devoid of fruit, he is obviously devoid of the Spirit of Christ.<sup>11</sup> The fact that every believer can have the fruit of the Spirit in his life explains why some deeply spiritual Christians have never given evidence of having received a Pentecostal experience.

This also explains why some, who have received the Baptism with the Spirit, may not be manifesting the qualities of the fruit of the Spirit. Many who are baptized with the Spirit fail to go on to live in the fullness of the Spirit.<sup>12</sup> The expression “in me” clearly shows that some who are taken away for failure to produce fruit were originally true branches in the Vine. They were branches, but they did not continue in contact with the Source of life long enough to come to bear fruit. Note that it is the branch that is taken away, not the fruit. Verse five says: “Ye are the branches.” The people who say that they who are “once saved are always saved” would like us to believe that God rejects only the

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<sup>11</sup> Derek Prime, *Opening Up 1 Corinthians*, Opening Up Commentary (Leominster: Day One Publications, 2005), 117-19.

<sup>12</sup> Ibid.

“fruit” of the apostate, but not that man himself. Nevertheless, the Word says that the reprobate branch is removed and cast into the fire, because it bears no fruit. It is not unreasonable to expect fruitfulness of the believer inasmuch as it is God Who provides the elements for it.<sup>13</sup>

Leaves may be very beautiful, but trees that are given to growing excessive leaves seldom produce much fruit. Sometimes the Lord must cut away some of the “leaves” of self-indulgence from the life of the Christian that he might bear “more fruit,” and even “much fruit.” Lest he should have a tendency to draw back from this disciplining of his life, let the believer remember that Jesus said, “My Father is the husbandman” (Jn. 15:1). He is the One Who holds the knife and the pruning shears. We may safely trust ourselves to His loving care.<sup>14</sup>

It is of the greatest importance to a vital spiritual life and ministry that these two areas of spiritual blessing be fully understood in their relationship to each other. They are not the same. There must never be any confusion between them. One is not a substitute for the other.<sup>15</sup> Jesus used the parables of the “talents” and the “pounds” to indicate that certain men were given these talents to use, and for which use they were held responsible. So in the spiritual realm, the Holy Spirit, at His Divine choosing, bestows certain spiritual capabilities to be used in spiritual service.

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<sup>13</sup> Ibid.

<sup>14</sup> Derek Prime, *Opening Up 1 Corinthians*, Opening Up Commentary (Leominster: Day One Publications, 2005), 123.

<sup>15</sup> Ibid.

The fruit of the Spirit has nothing to do with what a person may be able to do in the service of the Lord. As we shall see, it will not have a great deal to do with what he does for the Lord, but how he does it.<sup>16</sup>

Because fruit suggests traits of character, it would of necessity involve a period of development. There is a tendency among many to look with awe upon one who has many gifts of the Spirit as though this indicated a super-spiritual individual. It is well to realize that gifts are not, of themselves, the indication of the depth of one's spiritual life. Paul said of the Corinthian church that they came "behind in no gift" (1 Cor. 1:7); in fact they were rather noted for the exercise of, at least some of, the gifts of the Spirit.<sup>17</sup>

In 2001 Shiloh's attendance peaked at an average of over 2,000 worshippers each Sunday under the leadership of Pastor Selwyn Q. Bachus. Shiloh had obviously built a strong institution on the shoulders of giants, the founding charter members who had laid the ground work. This strength is why Shiloh has been such a powerful advocate in the community and has often spoken in many settings as the voice of the community to our political leaders. More importantly, this voice of the community speaks in a way that always keeps Christ in the center of the conversation to protect God's people and those who often have not been able to learn of God. Shiloh currently has a blend of congregants in which 65% are over the age of 50, 18% are between the ages of 1 to 18, and 17% between the ages of 19 to 49. These percentages have shifted several times over the life of this church. In the past years these percentages have been diverse and have always maintained a blend of at least four generations.

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<sup>16</sup> Ibid.

<sup>17</sup> Derek Prime, *Opening Up 1 Corinthians*, Opening Up Commentary (Leominster: Day One Publications, 2005), 124

With the current lack of concern for the youth and for teaching, many families are looking elsewhere for their fellowship. To see how this has come about, let's take a snapshot of a time line in the life of Shiloh Baptist Church.

Rev. E. William Wright, Shiloh's first pastor during the first two years from 1927 to 1929, primarily focused on two vital objectives. The first objective was the congregation's obtaining a place to worship. The second vital objective was having a strong praying body of believers. Shiloh's embryo of believers called themselves the Workers of Faith, and Rev. Wright taught this prayer band that they should allow God to lead them in all aspects of their lives. In fact, this is one element that has continued to be taught even today, with a very different make-up of believers.

Shiloh's next three pastors, Rev. O.C. Thompson from 1929 to 1933, Rev. Ernest Harris from 1933 to 1945, and Rev. Leander Happy from 1945 to 1957, spent extensive time focusing on teaching and expanding Biblical understanding, while at the same time looking for a larger space to worship as the congregation continued to grow numerically and spiritually. Each of these three pastors was committed to pastoral care, and they could easily see the spiritual maturity in their one-on-one sessions with every member.

Shiloh expanded its ministries each year as the congregation continued to focus on the range of ministry needs within the church and the community. Some of these ministries included marriage counseling, classes for new members, community outreach, and financial planning. Shiloh added these ministries based on needs of the members as well as needs from its surrounding community.

In 1958, after the death of Pastor Happy, Shiloh called Rev. W. C. Thomas, Sr., as their next pastor. Pastor Thomas followed God's lead by stepping out in his faith and revealing a new vision that would lead this congregation out of its comfort zone, as the church acquired its current location at 3801 Fairbanks Avenue. Rev. Thomas continued to nurture and develop the variety of ministries and relationships within the community, and Shiloh came to be known as the voice of the community.

Shiloh lost its fifth Pastor when he was called home to be with the Lord on November 20, 1969, a month before the church would pay its mortgage off in full. After this, in 1970 and 1971, a dark cloud settled over this congregation. Their sixth pastor, Rev. Robert Blackshear, created division, strife, and irreconcilable differences within this congregation. Reverend Blackshear's dictatorship style and his constant disregard to having a servant's heart, resulted in his dragging the Church into judiciary proceedings against him and his few followers. After serving approximately fourteen months, and as a result of many irreconcilable differences, Rev. Blackshear, along with fifty members of the congregation, departed Shiloh Baptist Church and started Calvary Baptist Church. This has been the only split in Shiloh's history.

Prior to the calling in 1972 of Shiloh's next pastor, Rev. H. L. Parker, Sr., Shiloh created a constitution and by-laws to prevent any more legal issues. This constitution would give the Church a democratic way, allowing the majority of the congregation to make decisions for the best interest of the Church. As Rev. Parker became the seventh pastor of this congregation, he took the members into a new direction and with new spirit, mainly due to the combination of his educational background and his charismatic style.

Pastor Parker focused on evaluating systems and procedures that were in place and then took calculating steps that would place the right people in the right places of ministry in order to expand the building of God's kingdom. For example, Pastor Parker created training seminars for the leaders of the Church. He then instituted several new community events, such as Community Wide Song festivals, carnivals, and educational scholarships. Also during the 27-year tenure under Pastor Parker, Shiloh took a stronger and more active role towards listening, reacting to, and acting on the needs of its community on various social challenges. For instance, Shiloh deepened its commitment towards social justice issues, poverty improvement, and health improvement.

It was during this era of Shiloh's ministry and training that resulted in many newly ordained Ministers and Deacons. Shiloh also expanded its music ministry by adding a renowned Minister of music, Dr. Robert M. Simmons. His influence and teaching increased the number of young musicians, giving them an opportunity to learn how to play and become church musicians for the children and youth choir ministries. Shiloh expanded in another arena by adding a transportation ministry to aid those unable to attend services on Sunday and throughout the week. Shiloh's ninth pastor, Selwyn Q. Bachus, Sr., was called in May of 2001. Pastor Bachus, a deeply anointed man of God, added to the church through teaching, prayer, and mission work. During his four-year tenure through 2005, he spent time seeing to the renovation of Shiloh's physical appearance in the sanctuary, while also renovating the members of Shiloh spiritually. The resignation of Pastor Bachus led Shiloh into new challenges during the process of finding a new pastor.



Shiloh's tenth pastor, Timothy D. Newkirk, took over after a very dark internal struggle within the church congregation and within the pulpit selection committee. Unfortunately, this process resulted in many members' taking a non-active role because of their lack of confidence in the leadership of the church. Over the past five years in particular there has been a noticeable dark shift within this contextual site.

The author and many others who grew up in this church are amazed that the once strong legacy of musicianship, learning, and fellowship that God had blessed this church family with is now in danger of fading away. The author understands that all congregants must play a more vital and active part in giving God their best toward the building of God's kingdom. This contextual site has now become very challenging with high levels of stress now evident among the musicians, the director of music, and the deacons, not to mention the lack of support from some of the leadership over other on-going issues within this ministry. Clearly, Shiloh Baptist has an obligation to do things decently for the sake of its congregation. The leadership needs to reevaluate its efforts towards training and teaching everyone to transition into the footsteps that many past leaders also experienced, but most of all our Lord and Savior. The author has shared with many of the church's current leaders his opinion and concern that, as a community of believers, but especially as leaders of this church body, some in important and influential positions are not adhering to their duties in a loving manner but more out of a search for prestige and power.

The author believes that if they truly have love for the Lord and Savior, they should reflect more honestly on their personal commitments so that Shiloh can resolve the tensions that have become such distractions to worship and to the overall spirit of the

body of believers. Church leaders who focus more on themselves create an atmosphere that distracts the members' focus away from Christ and his work.

Shiloh now stands in such tension within itself that congregants will need to meet the challenge with prayer, meditation, discussion, and planning. The author hopes these challenges will teach Shiloh and its leadership that only God will bring them back to reality if they seek God's presence more than earthly rewards. Shiloh needs to take a step back to a lesson from its founding charter members' vision of praying and allowing God to lead. Personally and professionally, the author is saddened to see how Shiloh has currently shifted into fractions of mini churches and has stirred up an atmosphere that has alienated many of their youth and young adults, while the leadership and the seasoned saints have lost a will to move into the light and will of God together. As he has had a chance to enjoy and reflect over the pictures on the walls of his office that capture his life, the author cannot ignore the dark shift that has taken place in his contextual setting, Shiloh Baptist Church, located at 3801 Fairbanks Avenue in Dayton, Ohio. Even though the author knows God is still in control, the author must ask his questions about the demonic spirit that seems to have a hold over some of the congregants and leaders. Why is this bleak spirit there? What is it doing to these people? And how does the author's discernment intersect with them to play a positive role so that the light of God can shine brightly once again in this place and in their hearts?

Believing that this challenge is yet another part of the ordained journey that God has mapped out for him, and knowing that God reveals his lessons in stages, the author uses this time for devotion and meditation, alert to this period's special challenge. Having previously seen Shiloh Baptist Church as a place where the community of believers once

looked for hope, the author now sees the community divided, in disarray, and searching for the love that reached from heart to heart at one time. During his devotional time, however, he has learned some vital lessons that God has revealed to him, as well as the direction in which God is leading his calling so he can serve these people.

The author begins this learning process at the altar. This is where he will see how his life story and his context intersect in a divine plan. One of the lessons that the author has embraced is letting God lead and develops. His constant meditation and reflection on all that has occurred during these past few years continue to give him hope and joy in the midst of the conflict. There have been many days the author just wanted simply to walk away, but his love for God prevented him from doing so, knowing and understanding that God continues to work through everyone.

The author wasn't sure how he would play an integral part in aiding his contextual setting in a way that is more focused on God and submission to God's will. For as it stands now many of the leaders in his contextual setting are more focused on money, self, pride, and entertainment. After much prayer, the author now finds himself being selected as the executive minister. The author understands how the conflict of the present also has mysteries of hope for the future imbedded within it. Through it all, he has come to the understanding that his afflictions and stresses have been an integral part of his development and that God was using them to prepare the author for this moment.

This past year in Seminary taught the author that we all must be transparent with God, along with being honest with the self-revelation that occurs during the development of leaders for the purpose Christ has called them to.

This has made the author more committed to being like a tree planted by the river and continuing to speak and let God guide his path, for the author now understands that the obstacles he has come up against are set by design, tests that turn into opportunities for sharing the Spirit of God's love.

For example, this new test as ministry leader of Christian Education will become not only a new launch pad for listening to many testimonies of the church members who have been struggling with recent developments, but also a launch pad for transforming this congregation as it learns how to grow in deeper in the word of God. The author's snapshots of life tend to point him towards insightful revelations of family coming together in love as they grow together. These same snapshots show the author how the history of this church has always moved toward bringing the servants of Shiloh together in love and in their shared beliefs about framing and developing a community in an atmosphere of prayer and teaching. One vital snapshot for the author and his contextual setting is the deep respect and devotion towards Shiloh's long legacy of music and within that legacy the author's own experience acquired as a musician growing up in Shiloh.

The author has had the opportunity to meet and play with many artists prior to their becoming famous. In fact, the relationships that the author has developed with these individuals will allow him to bring them back to inspire once again in Shiloh's congregation a quality and love of music that has seemed to have disappeared from its midst.

The author will have an opportunity to reinvigorate Shiloh in a piece of history that enabled Shiloh to connect back to its roots through song.

This infusion will allow songs of Zion to be integrated back into the community that once praised God. The author's contextual setting has pulled away from God's will just like the author did when he was young, and he has seen from experience what type of consequences follow. The author's discernment now allows him to share with and teach others that this estrangement can also be a place of recovery even for an entire body of believers. The author sees his new challenges as finding ways for others to see their own mirrors and for them to acknowledge the struggles or obstacles that impede their journeys to being what God would like them to be. A major reason this dark cloud has lingered for more than four years over Shiloh has to be mainly the remnants or the fall-out from Shiloh's fifth pastor, Pastor Robert Blackshear.

Many of the leaders of the congregation remember the effect this legal court battle had over the congregation, so they remain stagnant and docile about standing up to what God wants, instead yielding to what humans like. So a priority now for the author is moving leaders as well as congregants from worldliness to Christianity, escorting them away from a superficial social-club mentality so they can invite the Holy Spirit back in to reside where the Spirit once resided. The author's desire to be a true caregiver over God's people will aid him as he finds ways to nurture all who find their way into the House of God. Thus the author's snapshots of different dimensions and journeys in his life have formed visual and metaphorical points of reference and accountability. As the author takes on this new leadership role, one of the new things that he will implement will be similar forms of reference and accountability so that the church has ways to measure change and growth.

The measurable are not designed to see how much money the church can attain but to see how much spiritual growth occurs individually and collectively through this transition period. For Shiloh to grow and move back to the altar, the author believes that a constant renewed emphasis on prayer and devotion will feed many who have been craving something to feed them in a way that has overwhelmed them. As this renewed hunger for learning continues to spread among the congregants, the author believes that the church's dependence on superficial entertainment will lessen and that Shiloh will move back into its previous spiritual territories once again, the Word of God feeding and sustaining everyone exactly where each is on his or her particular journey. To carry out this goal, the author will share and teach insights gained from some of his books from Seminary. One of the books that he believes will have a deep impact on this congregation is a book by Elaine Heath entitled *The Mystic Way of Evangelism*.

This book's observations and insights will help the congregation better see and reflect back on its times of struggle, as well as gain a deeper perspective of true effective ministry. For example, Heath effectively discusses in her book how everyone has to endure the dark night of the soul in order for Christ to purge those unnecessary things that hinder everyone from growing in Christ. The author will challenge the leaders by highlighting Heath's points in an intensive weeklong leaders retreat and monthly thereafter. And the author believes Shiloh is deep into this dark night of the soul. Yet the author also understands that this dark night will force the community to take a full inventory of self and start the purging process. The author also believes that there are way too many women and men of God that don't have a servant's heart when it comes to God's people.

We need to stand bold and cleanse and care for the wounds that are infecting God's people with so many diseases, instead of patching the wounds with watered-down ministries and teachings. Showing an enveloping love that wants to address all the needs and cares will daily gain a level of trust and respect that is deeply needed. Prayer, love, devotion, and teaching these are the primers that the author believes he should start with as he sits down with the Pastor and the rest of the leadership team in an effort to revitalize, renew, and restore this once great group of believers who now find themselves in their own wilderness. Seeking to plan and implement ways to measure success and growth will allow the author and the leadership team to evaluate what is working and what is not working.

The author now appreciates the journey that has been laid out for him to serve and he looks forward to discovering what to say and when to say the things that will enable others to see the love that dwells within him and within God. The core intersection of love between the author and his contextual setting is this overriding love of God, individuals, and community, but in order for this bond to grow, they all must find ways to be submissive towards God together. Existing leaders, for instance, must find ways of extending an olive branch and then allowing others to experience this mantle of leadership. One of the biggest problems for any congregation occurs when current leaders feel that they must stay in their positions until Christ calls them home. Stagnation and insensitivity set in, however, making it difficult for new ideas to take hold and even making any planning for the future inoperable. Sharing leadership between the elder members and younger members can only create new and strong threads of memories and stories within the congregation, strengthening community.

These new snapshots of ministry will create more organic ways to feed God's people, ways in which only the Holy Spirit has control. This contextual site has an obligation to do things decently, openly, and democratically. In order for its congregation to make a transition out of its current and past suffering, each and every one will have to follow in the footsteps of the Lord and Savior. The author has already expressed his own and others' dissatisfaction with many of Shiloh's current leaders. Many of these ministry leaders do not adhere to their duties in a loving and spiritual manner, but more out of prestige and power. The author believes that if they truly have love for the Lord and Savior, they must reflect back on their personal commitments and priorities. Once transformation happens Shiloh can resolve the tension and re-establish its call to community and to worship.

The author realized that in order to fully understand this new situation for this context the researcher needs to get a better understanding of the Black Church. Study of the churches of the African diaspora, and generally of oral cultures within Christianity, is relatively new. Yet the author does want to disclose the power the Azusa Street Revival movement contributed to the Black church and Christianity. Vinson Synan, in *The Century of the Holy Spirit*, shares this statement. "A handful of African American washerwomen and domestic servants had followed the black preacher William J. Seymour as he opened services in an old abandoned African Methodist Episcopal church on Azusa Street. Seymour had arrived a few weeks earlier with a stunning message concerning a "baptism in the Holy Spirit" with the "Bible evidence" of speaking in



tongues as the Spirit gave utterance. What happened there on Azusa street was to change the course of the Christian history forever.<sup>18</sup>

Research into Black Pentecostalism, which forms the greater part of the African diaspora in Britain, began only in the 1970's. Until then, white historians of the Pentecostal and charismatic movements evaluated Pentecostalism only from their limited literary and racist perspectives. The Birmingham School under Walter J. Hollenweger introduced quite different historical and theological insights. Historical ignorance and cultural arrogance of Western Christians led to their describing churches that are part and parcel of world Christianity as sects and cults. Other worldliness, predominance, fundamentalism are misinterpretations that continue to circulate throughout majority Black churches, which may be attributed to a history of exploitation and suffering. African American scholars have therefore spoken of the "black oblivion" (E. Lincoln, 145) the invisibility of communities of African heritage in white-dominated societies.<sup>19</sup>

### Theological

There are many times in life when we will have to decide if we will make a compromise or if we will take a stand. The writer has observed many situations among the leadership of the context in which he serves. These compromises have led to a deterioration of trust and true fellowship among the congregants. This has also positioned the writer to engage and expound upon this curriculum that leads the leadership of the Shiloh Baptist Church towards the Fruits of the Spirit.

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<sup>18</sup> Vinson Synan, *The Century of the Holy Spirit*, (Tennessee; Thomas Nelson, 2001), 39-40.

<sup>19</sup> Erwin Fahlbusch and Geoffrey William Bromiley, vol. 1, *The Encyclopedia of Christianity* (Grand Rapids, MI; Leiden, Netherlands: Wm. B. Eerdmans; Brill, 1999-2003), 272.

The researcher contends that if the ministry leaders are indeed willing to be submissive to the will of God, then they will understand that the Spirit is the lifeblood of the church, the vivifying force that makes its very existence possible. Without the Spirit the church is either an empty lifeless shell or a horrific monstrosity animated by some spirit other than the Spirit of the risen Jesus. If the Spirit of Christ genuinely animates the church, then it should be bearing the fruit of that Spirit.

Therefore, one of the critical questions we need to address to the contemporary church is not simply “Is it bearing fruit?” Rather, we need also to ask the more pointed question, is the fruit that the church is bearing the fruit of the Spirit?<sup>20</sup> Nurturing individual fruit in individual lives is not our ultimate goal. Instead, the church is called to embody before the world in all its relationships the kind of reconciled and transformed life that God desires for all creation. This is a lofty goal and one we would be foolish to think that we could achieve apart from God’s powerful working in our lives. But it is precisely this high calling to which we have been called and as an aid to which these reflections are offered.<sup>21</sup>

The researcher will look at the Spirit and truth of the theology of the Holy Spirit from Clark Pinnock to guide the ministry leaders to a community of truth. Pinnock writes, “Theology must be faithful to revelation but also speak about things that matter in present situations. God wants worship in Spirit and truth, that is grounded in the truth of Jesus and open to the Spirit who takes us more deeply into it (Jn 4:24-25).

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<sup>20</sup> Philip D. Kenneson, *Life on the Vine: Cultivating the Fruits of the Spirit in Christian Communities* (Illinois: Intervarsity Press, 1999), 15.

<sup>21</sup> Ibid.

A theology that does not inquire after God's will for the present may be orthodox but is not really listening to God. Doctrines are to be timely witnesses, not timeless abstractions. Theologians must wait on God concerning what is crucial."<sup>22</sup> With the doctrinal foundations securely in place and the malicious maneuverings of the trouble makers finally unmasked, Paul now turned his attention to specific ethical exhortations that we have grouped under two headings: flesh and spirit (5:13–26) and freedom in service to others (6:1–10). Galatians is not unusual in that it conforms to the typically Pauline pattern of theological, kerygmatic exposition followed by ethical instruction and guidance on practical Christian living (cf. Rom. 12–15; Phil. 4; Col. 3–4; Eph. 4–6). Because this kind of parenetic instruction as a rule typically contains much traditional material such as a code of family behavior (a feature missing from Galatians) and standardized lists of virtues and vices, many scholars have regarded the inclusion of such didactic instruction as a sort of pro forma appendix to the central theological concerns of Paul's letters. Thus, according to M. Dibelius, the parenetic material in Paul's letters "have nothing to do with the theoretical foundation of the ethics of the apostle, and very little with other ideas peculiar to him. In particular they lack an immediate relation with the circumstances of the letter.

The rules and directions are not formulated for special churches and concrete cases, but for the general requirements of earliest Christendom. Their significance is not factual but actual not the momentary need but the universal principle."<sup>23</sup> It is quite true that much of the hortatory material found in Paul's letters, including Galatians, is by no means unique or peculiar to him. Similar instruction is found not only in other New

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<sup>22</sup> Clark Pinnock *Flame of Love: Theology of the Holy Spirit* (Illinois: Inter Varsity Press, 1996), 215.

<sup>23</sup> M. Dibelius, *From Tradition to Gospel* (New York: Scribners, 1994), 238–39.

Testament writings (e.g., James and 1 Peter) but also in postapostolic documents such as 1 Clement, the *Didache*, and the Shepherd of Hermas. In that sense we can agree that there is no specifically “Pauline ethics” but rather a pattern of Christian ethics set forth in a Pauline perspective. Even so, Paul knew nothing of Dibelius’s “universal principle.” For Paul the gospel of grace and life in the Spirit that flowed from it were always contextually defined.

This is true because the Christian faith itself is particularist, not general; the Word of God comes as an address to real men and women struggling with issues of life and death, caught in the tension between freedom and bondage, salvation and damnation; this present evil age and the in breaking kingdom of God. Up to this point in Galatians, Paul had set forth in no uncertain terms the doctrine of justification by faith alone. Through the redemption secured by Christ’s death on the cross, believers have been liberated *from* the law and have been accepted as righteous before God quite *apart* from the law.

True, the law had an indispensable role to play in the history of salvation: it was our *paidagōgos* to point us to Christ. But we are “no longer” under its protective custody, having entered into our full inheritance as sons and daughters of God. We are not the children of Hagar but of Sarah, descendants not of Ishmael, the son of slavery, but of Isaac, the child of promise. It is not hard to see how such a doctrine could be easily misunderstood and readily exploited to disastrous ends. There were in fact two distinctive temptations facing the Pauline congregations in Galatia. Most of Paul’s converts there were Gentiles, former devotees of idolatrous cults and mystery religions. Their coming to Christ had brought an exhilarating freedom from such “slavery,” but it also had produced a moral insecurity the Judaizers were eager to exploit.

Their message was one of legalism: you must be circumcised in order to be saved; Jesus is the New Moses; the works of the law are as binding on Gentiles as they are on Jews. But the Galatians also faced another temptation, equally dangerous—libertinism. This was an extreme form of antinomian teaching that held that freedom from the law meant release from all moral restraints. Paul wrote about and rejected this kind of perverted theology in Rom. 6:1–2: “What shall we say, then? Shall we go on sinning so that grace may increase? By no means!” The logic of libertinism was appealing to many who had reduced the message of salvation to cheap grace. They must have argued something like this: “Why worry about moral rules and guidelines or even the Ten Commandments? We love to sin. God loves to forgive. Why not indulge our natural appetites so as to give God all the more occasions to display his grace?”

We know that this kind of distorted understanding of the Christian life was prevalent in the Corinthian church; it seems to have been present among the fickle believers in Galatia as well. The question of Gal. 2:17, although set in the context of the Antioch discourse, also could have been whispered by Paul’s opponents in Galatia: “If we seek to be justified by faith, doesn’t that make Christ an agent of sin?” Paul’s emphatic “God forbid!” shows how preposterous he considered this inference from his doctrine of justification to be. Nonetheless, the problem was a real one, and Paul found it necessary to counter the abuse of Christian freedom in libertinism as well as the squelching of it in legalism.

The researcher agrees with Stephen Seamands in, *Ministry in the Image of God*. Seamands states that, “In the daily grind of ministry it’s easy to forget whose ministry it is. Although we desire to serve Christ and often ask him for help, we assume that it’s our ministry and we are the principal actors. This common understanding of ministry is partially true, but the profound truth is that the ministry we have entered is, first and foremost, the ministry of Jesus Christ. It’s his ministry more than ours.”

“Ministry, then is not so much asking Christ to join us in our ministry as we offer him to others; ministry is participating with Christ in his ongoing ministry as he offers himself to others through us.”<sup>24</sup> We are also so caught up in ourselves that we often do not think about our neighbors among our own community on a consistent basis yet alone our global neighbors and the state of their humanistic needs. This is the foundational tone for loving and serving, this takes us directly to the Fruits of the Spirit. Embodying these gifts enables all to comprehend what Jesus is asking disciples and mankind to do, which is love one another as Christ loves.

Jesus would like for everyone that is obedient and accepts his ministry to not just love one another but to love one another as Christ does. The researcher contends that walking in the Spirit allows unconditional love to run from heart to heart and share the good news of Jesus Christ. This enables God to be honored and glorified among his new “in” group by way of the cross through Jesus Christ. This example of unconditional love that Jesus has expressed for humankind is a true example of how to eliminate demonic spirits. Jesus has left the blueprint on how to share his ministry.

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<sup>24</sup> Stephen Seamands, *Ministry in the Image of God*, (Illinois, Intervarsity Press 2005), 20.

When the disciples share this ministry in a way that all humankind could feel and see the love that each has for one another, then there is no room for individualistic thoughts. Every disciple is focused on sharing the message instead of grasping five minutes of fame. This blueprint is a format for the disciples to have a successful ministry. Too often we try to complicate God's ministry with creating more plots and schemes to a divine ministry than needed. This enables your faith to move into action if you are obedient to God's word, His will, and His way. Once this takes place, now we can get into the technical aspects of how the leadership will be structured. History has shown us that too often pastors and a small percentage of leaders try to keep their pulse or voice on the ministries that are within the perspective churches. This type of leadership tends to cripple the advancement and growth of the congregation to the point where the mission movement becomes stagnant.

The researcher believes that leading ministry leaders back towards a practical practice of exemplifying the Fruits of the Spirit will engage an atmosphere that allows spiritual growth, creativity, and development of all the congregants. This is vital for the church members so that they can continue to be the arms and feet that God has intended them to be. An effective ministry team must share the vision that has been shared to them along with an effective understanding of the direction that God has ordained them to perform. However, following the path of Jesus is not just about being good people. Our goal is not just to be good. It's to become like God, to become Christ-like in our thoughts, words, and deeds.

For most of us, the majority of our life is spent establishing our individual identity, developing those skills, characteristics and tendencies that make us stand out, or set us apart from the crowd.<sup>25</sup> While this is necessary to some degree for an individual's healthy development, we have made it the apex of what it means to be human. And this is where we miss the mark. The life of Jesus reveals that the height of community can only be reached by striving for divinity, by striving to become like God. Becoming like God is expressed as our own ability to create goodness by bringing life out of death, light out of darkness, abundance from scarcity, and comfort to the diseased and healing to the wounded. The degree, to which we become sharing beings, sharing both ourselves and our possessions, reveals the degree to which we are becoming like God. This desire to become like God lived out in our lives, through our relationships, the work we do and the way that we do it, is the Word within manifesting as the Christ consciousness in the world. The impulse to grow and change and experience new ways of thinking and being, this is the presence of Jesus alive in our hearts. The desire to be a better person, to grow in love, compassion, and forgiveness is the Word within urging us to grow into the likeness of God for which we have been created. When we actually engage in forgiveness, compassion and love, it is the Christ consciousness breaking through our lives.

We can be sure that the Christ consciousness is emerging through us when we are able to see ourselves in another, to put ourselves in another's shoes and as a result, reach out to them, forgive them, and welcome them into our hearts. When our passion to grow and be engaged, really engaged in this life is stronger and deeper than our desire to

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<sup>25</sup> Mary H Reaman, *Wake up to God's World*, (Ohio, St. Anthony Messenger Press, 1989), 42.



simply subsist and get by, it is the Christ consciousness groaning and pleading to be manifested through us and released into the world.<sup>26</sup> For the author this transformation starts with a submissive character. The ministry leadership individually and collectively must lead our churches by praying and listening for directions from God. When they focus on the message of Jesus and His kingdom then they will notice that some of our practices that we have imploded actually distract our purpose rather than assist our understanding of His message. These practices that we tend to have are basically being so heavenly minded that we are no earthly good. Our songs, our sermons, and even our thinking is so focused on heaven that we overlook what we need to do right now. To better understand problems facing the researcher's context as well as the Black Church, the author gleans insight from Lincoln and Mamiya's discovery in the *The Black Church in the American Experience*. Much of the clergy's perceptions tended to focus on problems internal to their churches rather than on the larger society. Thomas Kilgore, former president of the Progressive National Baptist Convention, pastor, theologian, and a college chaplain at the University of Southern California, commented at length:

"I see rough days ahead for the Black Church because of the following: (1) Selfish expectations of black preachers (what he called anniversary syndrome," of preachers wanting to receive money for whatever they did for people. (2) Failure of the Black Church (as a whole) to work for the renewal of the Black family. (3) Church leaders and pastors who are always seeking ways of raising money instead of just being good stewards. (4) Failure to understand the importance of supporting the educational institutions. Another would include poor planning in evangelism."

While Kilgore did not see these problems as fatal ones to the life of the Black Church, he did feel that they were some of the major issues which black churches and clergy had to deal with if they were going to move in a more progressive direction in the

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<sup>26</sup> Mary H Reaman, *Wake up to God's World*, (Ohio, St. Anthony Messenger Press, 1989), 42.

future.<sup>27</sup> Another issue that the researcher contends is a barrier among the Black church comes in the form of Women liberation. Since African American women were invisible in the black male liberation theology, even in white Feminist Theology, black women broke their silence and began to speak of womanist theology. They borrowed the term “womanist” from Alice Walker’s *In Search of Our Mother’s Gardens* (1983), where she defined it as “a black feminist” who is “committed to survival and wholeness of entire people, male and female.”

While black male theologians emphasized the biblical theme of liberation as defined by the exodus, prophets, and Jesus, womanist theologians emphasized the theme of survival as defined by the biblical character Hagar, whom God, in contrast to the Israelite slaves, did not liberate. Womanist theologians do not deny the importance of liberation as a biblical theme in the African American community but point out that it is not the only theme in the Bible and the African American community. Also present, especially among women, in the Scripture and in the black experience is the theme of survival. Womanist theology critiques black liberation theology for failing to take seriously the experience of African American women in their discourse about God, as they have suffered from discrimination for sex and class as well as race.

Although the biblical message of liberation defined the center of black theology from its beginning, academically trained biblical scholars were few in number. But since the publication of Cain H. Felder’s groundbreaking work, *Troubling Biblical Waters: Race, Class, and Family* (1989), African American biblical scholars have begun to reread

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<sup>27</sup> C. Eric Lincoln and Lawrence H. Mamiya, *The Black Church in the African American Experience*, (United States of America, 1990), 395-395.

the Bible in light of the themes of liberation and justice and the “racial motifs in the biblical narratives.” *Stony the Road We Trod: African American Biblical Interpretation*, edited by Felder, represents five years of collaboration among African American biblical scholars.<sup>28</sup>

In discovering an African presence in the Bible that white biblical scholars have either ignored or marginalized, the authors challenge the Eurocentric focus of biblical scholarship.<sup>29</sup> Black women and men in all theological disciplines have begun a creative conversation and are working together for the improvement of the quality of life in the African American churches and community. Black theology arose out of black churches and continues to be closely linked with them. In the African American community, the struggle for liberation and survival is not alien to the black religious community but rather is an essential part of it.<sup>30</sup> The researcher agrees that this womanist theology, and the African presence in the Bible is intertwined with the Black theology and that new conversations are needed as well as a re-examination of the teachings in order for this context to speak and walk in the Spirit. It is not enough to recite the text, if we are not saying what is crucial for the present situation. The Holy Spirit makes us sensitive to what God wants to be said now. Jesus warned against dwelling on trivialities and neglecting weighty matters (Mt 23:23). Paul sought to be timely and relevant in the cultural situations he entered as an evangelist. He gave thought to how he could be a Jew

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<sup>28</sup> Erwin Fahlbusch and Geoffrey William Bromiley, vol. 1, *The Encyclopedia of Christianity* (Grand Rapids, MI; Leiden, Netherlands: Wm. B. Eerdmans; Brill, 1999-2003), 276.

<sup>29</sup> Ibid.

<sup>30</sup> Ibid.

among Jews and a Greek among Greeks in order to save some (1 Cor. 9:19-23). He did not achieve this by starting a Bible text, but by thinking and praying things through.<sup>31</sup>

The church always needs to grow and to experience reform. There are always errors to be overcome and new directions to be taken that would enhance mission. Because it is easy to lose our way, God's promise to lead us and not abandon us is most precious. Pilgrims may take wrong turns and stumble. Like the traveler in Jesus' parable, an entire community can fall among thieves and be left at the side of the road. When that happens, God pours oil on our wounds and provides restoration.<sup>32</sup>

For the researcher, local church leaders can provide church members with an accountability structure that will increase the likelihood that their engagement in prophetic activity will be for the right reasons and in ways that are missionally faithful. This is of crucial importance since Scripture plainly teaches that God is aware of our true motives and that they matter much to him (Prov. 16:2; 12:2).

Because the passages also suggest that a person's true motives can remain unknown even to themselves, church leaders who want to proactively steer their congregations away from the kind of prophetic activity that ends up being self-serving rather than Christ-honoring can and should encourage them to become accountable to other members in their Christian community with regard to any prophetic ministry activity they engage in.<sup>33</sup>

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<sup>31</sup> Clark Pinnock, *Flame of Love: A Theology of the Holy Spirit*, (Illinois, Intervarsity Press, 1996) 222.

<sup>32</sup> Ibid.

<sup>33</sup> Gary Tyra, *The Holy Spirit in Mission; Prophetic Speech and Action in Christian Witness*, (Illinois, Intervarsity Press, 2011), 170-171.

The researcher contends that if the ministry leaders are committed to following Christ, then there will be steps towards change. What are the evidences and fruits of the Spirit's inhabitation? *First*, wherever the Spirit dwells, He does in some degree mortifies and subdues the evils of the soul in which He resides. "The Spirit (lusts) against the flesh" (Gal. 5:17), and believers "through the Spirit do mortify the deeds of the body" (Rom. 8:13).

This is one special part of His sanctifying work. Though He kills not sin in believers, He subdues it though He does not subdue the flesh as that it never troubles or defiles them anymore; its dominion is taken away. Perfect freedom from its very presence awaits them in Heaven; but even now, animated by their holy Indweller, Christians deny themselves and use the means of grace which God has appointed for deliverance from the reigning power of sin.

*Second*, wherever the Spirit dwells, He produces a spirit of prayer and supplication. "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered" (Rom. 8:26). The two things are inseparable: wherever He is poured out as the Spirit of *grace*, He is also poured out as the Spirit of *supplication* (Zech. 12:10). He helps Christians *before* they pray by stirring up their spiritual affections and stimulating holy desires. He helps them *in* prayer by teaching them to ask for those things which are according to God's will. He it is who humbles the pride of their hearts, moves their sluggish wills, and out of weakness makes them strong. He helps them *after* prayer by quickening hope and patience to wait for God's answers.

*Third*, wherever the Spirit dwells He works a heavenly and spiritual frame of mind. “They that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace” (Rom. 8:5–6).

The workings of every creature follow the being and bent of its nature. If God, Christ, Heaven, engage the thoughts and affections of the soul, the Spirit of God is there.<sup>34</sup> If we are to overcome our tendency to put our trust in our own resources (whether they be prophetic or structural), then we must focus our minds and hearts on the nature of the church before we set out to think about or to work for renewal. Before we take any actions, devise any plans, or buy into any program (whether old or new), we need to take time to recall not simply what we are but whose we are.<sup>35</sup>

We need to remember that we are a charismatic community brought into being and sustained each day by the presence and power of the Holy Spirit. We need to remember that we have nothing that we have not received. We need to remember that the Holy Spirit is ever present among us, incorporating us into the Trinitarian life of God.<sup>36</sup>

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<sup>34</sup> Arthur Walkington Pink, *The Holy Spirit* (Bellingham, WA: Logos Bible Software).

<sup>35</sup> Jason Vickers, *Minding the Good Ground: A Theology for Church Renewal*, (Texas, Baylor University Press, 2011)43

<sup>36</sup> *Ibid.*

## **CHAPTER FOUR**

### **METHODOLOGY**

This chapter explains the methodology used in the Fruits of the Spirit curriculum to assess the initial development towards spiritual renewal and transformation among the ministry leaders. The ministry model was conducted at Shiloh Baptist Church in Dayton, Ohio. In chapters five and six, the author will further detail and reflect upon the pre-test survey, video interviews, journals, role playing, class teaching, observations, essays, and results of the post test survey. This chapter will analyze the methodology and research design used to engage this ministry project.

#### **Problem Statement**

The congregation of Shiloh Baptist Church longs for its leaders to display the character traits so clearly outlined by the apostle Paul in Galatians 5:22-23. Likewise, the ministry leaders themselves are seeking to encompass a spirit of love with a hope of also being able to faithfully lead future ministry leaders with an objective, standard guide for smoother leadership transition. The author believes by meeting these challenges, the ministry leaders will learn from one another and transformation will draw them back toward love for a lack of love for one another. The author believes engaging the leadership towards an inner reflection upon the fruits of the Spirit will cause the desired transformation.

The ministry leaders of Shiloh would do well to reflect upon the founding charter members' vision of praying, walking in the Fruits of the Spirit, and allowing God to lead personally and professionally. Factions abound, and cliques have formed within the leadership fostering a divisive atmosphere that has alienated many of the youth and young adults. The author further believes that the leadership has lost the will to both move forward and grow further; it seems that they have lost the will to follow the voice of God.

### **Hypothesis**

If the Shiloh Baptist Church ministry leaders embrace this curriculum in the Fruits of the Spirit, the researcher believes that a transformation of mindsets will change among the group. The transformation will spread among the congregation and ignite a spiritual awakening in the life of Shiloh Baptist Church. The discovery of a new type of conversation and respect among the ministry leadership will invite an end to the old habits of negative interaction.

These spiritual disciplines will enable the ministry leaders to further examine self-inflicted barriers that have occurred among the life of the black church. The author expects this curriculum to be an on-going process that will eventually be adopted in the overall curriculum of the Christian Education Ministry to be offered at Shiloh Baptist Church.



Starting this curriculum with ministry leaders which consist of the fourteen ministries within the church, who are also the executive council to the pastor council, a new path will provide unity and transformation within the inner circle of this context.

### **Objectives**

This eight week educational activity is designed to enlighten the leaders, to submit to the Holy Spirit as the Spirit guides and leads these leaders to understand their role in teaching, sharing, and empowering new leaders. The author anticipates that by assisting this group of ministry leaders, a new curriculum will emerge out of this experience while simultaneously creating an in depth walk towards renewal on a personal level and collaborative levels for all participants.

The curriculum with the direction of the Holy Spirit and the renewed sense of love found in the leadership team, will engage the church to gain insight about what it really means to seek ye first the kingdom of God, listen to God's voice and gain wisdom. The Fruits of the Spirit leadership curriculum engages leaders giving them something of substance, as well as something that feeds and leads generations that follow. After walls of dissention and cliques are dissolved, open dialogue among congregants young and old will occur, then move forward showing all they come in contact the love of Christ.

If the leadership team accepts this group experience, it will allow them to reclaim any sense of drive that many of them once had when they accepted their call to lead and participate in ministry. This experience will open a new path personally for each of them that will guide them back to a love that requires some realistic alone time with God. Prayerfully this process will create some submissiveness so that God may have some alone time to reveal the Holy mysteries that have been ordained by God. This

submissiveness allows pride to die so that the participants will live with Christ now and eternally.

### **Research Design**

The context of this ministry project occurs at the Shiloh Baptist Church in Dayton, Ohio, where the author serves as the Executive Minister. The author's role is to facilitate a project that introduces and empowers the implementation of the Fruits of the Spirit to lead existing leaders to a fresh view of leadership while training newly appointed leaders to learn their new roles. These sessions will challenge the entire ministry leadership team to set aside current styles and or approaches so that a new Holy Spirit led approach engages the entire team to work hand in hand in an effort to embrace skills that have not currently been utilized that will enhance the kingdom of God.

If the Shiloh Baptist Church leadership ministry team receives and transforms their mindsets, then the congregation and the community in which it dwells will have a spiritual transformation. The methodological approach will gather an assessment of the data concerning an outcome from this hypothesis; will share feedback and direction towards moving in a ministry leadership grounded in love for Christ and one another. The concurrent triangulation approach allows the author to collect both qualitative and quantitative data concurrently and then compare the two data- bases to determine if there is a convergence, difference, or combination.<sup>1</sup> Each participant was given a pre and post test survey, video interviews, weekly documented journals, and role play activities.

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<sup>1</sup>John W. Creswell, *Qualitative, and Mixed Method Approaches*, 2<sup>nd</sup> ed. (Thousand Oaks, CA: Sage Publications, 2003), 213.

The participants also finalized the project with a 250 word essay sharing their individual thoughts towards the curriculum and how it may have assisted in their personal life as well as the ministry leadership team.

### **The Participants**

The participants evaluated currently serve as Chairpersons of the following ministries; Trustee, Music, Deacon, Christian Education, Missionary, Sunday school, Membership, Laymen, Social, Video, Ushers, Youth, Children, and Hospitality at Shiloh Baptist Church Dayton, Ohio. The majority of the ministry team members mirror the chronological age of the congregation at large. They, like a great number of congregants, are well past sixty years of age. The ministry leadership team leaders are required to serve in their positions for a service of four years. These leaders are either voted on or appointed. Many of the leaders have served in their current positions beyond the four year term limit determined by the Shiloh Church Constitution or By-Laws.

Leaders participating are comprised of two groups totaling (14) fourteen individuals. The older existing ministry leader group varies in ages from the mid 60's through the late 80's and 80% of which are males. The second younger ministry group ranges from age 21 through the 40's and is split evenly in gender. The author will engage and observe the ministry leader midway through this project so that they may apply what they have learned in the form of role playing. The author believes that after the ministry leaders reflect from the journals, surveys, essays and videos interviews; they will engage a new focus towards living in a manner that resembles the fruits of the Spirit.

## **CHAPTER FIVE**

### **FIELD EXPERIENCE**

The Shiloh Baptist Church, a congregation that has once been a vital partner in the entire Dayton, Ohio community is now facing some internal struggles. Many of these internal struggles, like a constant decline in the number of parishioners attending Sunday morning service. The leadership team's neglect of a leaving the chairperson position vacant of a once progressive Christian Education ministry over six years, have become a major reflection of the current leadership team's lack of engagement towards renewal and reconciliation. Shiloh Baptist Church has had a great heritage known for teaching and engaging its leadership team along with its congregation and community. The pioneer leadership teams were emphatic about prayer, making sure they as well as every member of the congregation had an understanding the word of God, an equal and fair way of life, and with an in depth understanding of where each member was on their individual spiritual journey.

The author has designed and created classes that provide some individual and collective reflection for the current leadership team. The author believes that the participants will rekindle that burning desire to serve through these classes. Many of the participants once served with and were taught by the many of the former leaders of this church who are now deceased. The author believes that this influx of the new leaders

The author believes that this influx of the new leaders among this current leadership team have lost focus preferring titles and positions over sacrificial service.

The eight week curriculum is designed to engage the leaders in a way that transforms their leadership style into a more collaborative effort. This will allow them to become more focused and attentive to the best interest of others rather than themselves.

The author contends that in order for the entire congregation to embrace unity, and find renewal, they first must see it in action among its core leadership ministry team. The author believes that the diligent ministry work centered in the fruits of the Spirit that has been passed down from the former leaders must be rekindled and continue its course. This current leadership needs to spend less time on themselves and more time on the glory from the cross, and find a unified way to love one another as Christ has done for all. Teaching others how vital it is to pass the ministry of Jesus Christ on and spread the gospels further than we can imagine is essential in the leadership ministry of the church. The author wants to show this ministry leadership team how they must now seize and understand that it is now their time to be the hands and feet of Christ by showing, sharing, and teaching the love of Christ.

The author invited all of the participants (ministry leaders) to sign a commitment letter of participation for the eight week curriculum, which resulted with 100% of all leaders signing a commitment letter of participation. The author has also asked each leader to participate in an individual pre-assessment video journal of their expectations from the sessions. The author opened the classes up to the entire congregation in an effort for the congregation to work with the leaders in a new format in an effort for the entire congregation to see the leaders of ministry leading in action by participating in developmental classes.

The author informed the Christian Education ministry of the project over a three month time frame prior to the eight week classes beginning. The author urged all participants to be open and honest in both their answers and action as a submissive act. The author challenged each participant to allow the Holy Spirit to have His way and let this lead them towards renewal not only for themselves but in the life of the Shiloh Church.

The author enlisted the assistance of the Shiloh Church Video ministry to record each class so that the sessions would be documented for data that would be reviewed at the end of each session so that the researcher may gather data to review for the entire project. The curriculum classes for the leadership ministry team were divided into eight training session based on the fruits of the Spirit. This was done to expose the leaders in a setting that positioned each leader with class work, role playing, essay writing, and video journals. The author intentionally paired older leaders with young leaders so that they may gather new insights rather than focusing only on traditional methods that many are familiar with.

The participants in each class session were deeply engaged in understanding how having a firm foundation develops a healthy environment for growth among the ministry leaders and the congregation. The author infused situations which were specific to issues and situations currently at the Shiloh Church. The author challenged the ministry leaders to assess each situation by applying and using methods and characteristic that involved the fruits of the Spirit.

The classes for this research project were conducted in the ministry leader's conference room. They were led by the author for eight weeks every Thursday evening beginning at 6:00 P.M. for a period that concluded for sixty minutes.

Every week the author began each session with prayer, a devotional, and a different characteristic regarding the fruits of the Spirits before each participant began writing comments in their journals relevant to the topic. This experience made the way for many participants in this group to start developing a time of personal devotions and reflection as a Christian leader. Some participants admitted how this process has enabled them to prepare and establish an enriched personal devotional period for themselves.

The participants were so active that they did not realize that these sessions began to stretch the class time further and deeper in discussion past the allotted time. The author discovered that each session created a format for every member of the congregation to interact with the ministry leaders in a way that the current structure does not allow. The format also created an atmosphere for the ministry leaders to see perspectives from members of the congregation, regardless of their generation, length of membership, and level of spiritual journey. The participants in the classes did not see these sessions as a Bible study, yet they saw the classes as a new Spiritual formation and Christian Education process.

The author scheduled pre and post pastoral counseling sessions and journals of their Fruit of the Spirit Inventory views for each participant. At the end of all the pastoral counseling sessions, the researcher evaluated and intensely broke down the percentages of the sessions and journals the participants supplied from their Fruit of the Spirit



Inventory before viewing the post video journals in an effort to triangulate and to measure the accuracy of the findings from each participant. The author shares the findings below by the percentages of the findings based on the tenants of the Fruits of the Spirit Inventory surveys.

- 100% of the participants participated in both pre and post test surveys.
- 95% of the participants agreed that leaders must be led by Love.
- 100% of the participants agree that there is a need of leadership developmental classes.
- 85% of the participants agree that the majority of the current leadership does not display the Fruits of the Spirit.
- 70% of the participants admit that they have mastery skills over their behavior.

The author's findings also concluded that the 70% of the participants felt that leadership was not committed to making necessary changes that would position the leadership ministry towards renewal under its current leadership. The researcher's qualitative interview findings, data gathered externally from the congregation stated that 70% believe that the current leadership has not exhibited the fruits of the Spirit nor have they focused on the long term spiritual growth of the congregation. The author outlines a very intense eight week curriculum that created deep Fruits of The Spirit discussions which often caused the class to go over the allocated time in each session due to the dialogue among the participants. Here the author shares insights of the outline, the analysis of the data, and the outcome of each session in addition to the overall outcome of the project.

Each week the topic was assigned to a particular fruit of the Spirit along with other leadership ministry concerns that could assist the leadership into understanding why these fruits of the Spirit aid in the character of servants.

The author set the expectation with each participant through the distribution of qualitative documents or pre-work that was shared before the classes began. The pre-work enabled the research to effectively position each participant to reflect and actively share their individual views regarding the importance of creating a ministry foundation built on love. Gathering the essays and pre-work surveys from each participant challenged each participant to further become engaged into each class discussion on the Fruits of the Spirit.

The author noticed after collecting these qualitative weekly journals midway through the project that several participants who were not active leaders had deeper questions and concerns that they never asked during our sessions. The journals from these participants seemed to have been a safe place or outlet for these participants, since many of the concerns really addressed active ministry leaders that have focused more on having the position rather than leading with the Fruits of the Spirit. The author also observed how the journals from the active leaders displayed a sense of detachment of understanding of their duties and it further confirmed suspicions of other participants. By this point the author has gleaned two different views from this observation protocol. Also the researcher has gathered one more perspective from some of the younger leaders in this collective group based on their journals.

The last grouping of journals shared a desire of addressing some of the barriers that have caused stagnation towards renewal and growth among the leadership and the congregation as a whole. The author reviewed the qualitative audio and visual material of each class midway through the project to gather a better understanding from the participation and or lack of, based on the dynamics from the body language captured from the footage. Some of the participant's body language displayed in the recorded videos mirrored displeasure and detachment like the journals, when other participants had commented in the class discussions other than the facilitator. The video also displayed agreement, attentiveness, and positive appreciation towards change and renewal.

The author begins to share these tensions gathered from all the variables mentioned from the triangulation of data index with the ministry context in a way that offers non intrusive discussions towards renewal based on all the points of the Fruits of the Spirit. Each week the author discussed a particular Fruit of the Spirit, along with applicable points of tension that needed healing for the ministry team. Each participant in the project was administered a "Pre-Test," known as the Fruit of the Spirit Inventory. This initial survey was provided before the eight week curriculum began in order to assess the level of understanding the participants had for each gift. This same "Post- Test" was administered after the eight week sessions had concluded.

From the Pre-Test to Post-Test, The evaluation on the Fruit of the Spirit Survey ranged from 1 to 5. (1 = not experiencing this particular fruit of the Spirit in my life right now, 5 = I am really experiencing this particular fruit of the Spirit in my life right now.)

Participant one's score in the fruit of Love decreased from a 4 to a 3, in the fruit of Joy decreased from a 4 to 3, in the fruit of Peace decreased from a 5 to 4, in the fruit of Patience decreased from a 4 to 3, in the fruit of Kindness remained at a 5 to 5, in the fruit of Goodness increased from a 3 to 4, in the fruit of Faithfulness decreased from a 4 to 3, in the fruit of Gentleness increased from a 5 to 4, in the fruit of self-control remained at a 5 to 5.

Participant two evaluations from Pre-Test to Post Test in the fruit of Love decreased from a 4 to 3, in the fruit of Joy decreased from a 4 to 3, in the fruit of Peace decreased from a 5 to 4, in the fruit of Patience decreased from a 4 to 3, in the fruit of Kindness remained at a 5 to 5, in the fruit of Goodness also remained at a 5 to 5, in the fruit of Faithfulness decreased from a 5 to 4, in the fruit of Gentleness decreased from a 4 to 3, in the fruit of self-control remained at a 5 to 5.

Participant three from Pre-Test to Post-Test in the fruit of Love remained at a 5 to 5, in the fruit of Joy leveled at a 5 to 5, in the fruit of Peace peaked at a 5 to 5, in the fruit of Patience decreased from a 4 to 3, in the fruit of Kindness remained at a 5 to 5, in the fruit of Goodness maintained a 5 to 5, in the fruit of Faithfulness also a 5 to 5, in the fruit of Gentleness a 5 to 5, in the fruit of Self-control a 5 to 5. Participant four from Pre-Test to Post-Test in the fruit of Love decreased from a 5 to 4, in the fruit of Joy dwindled from a 4 to 3, in the fruit of Peace increased from a 3 to a 4, in the fruit of Patience maintained a 3 to 3, in the fruit of Kindness enhanced from a 3 to 4, in the fruit of Goodness stayed at a 4 to 4, in the fruit of Faithfulness leveled at a 5 to 5, in the fruit of Gentleness continued at a 4 to 4, in the fruit of Self-control maintained a 4 to 4.

Participant five from Pre-Test to Post-Test in the fruit of Love sustained a 4 to 4, in the fruit of Joy retained a 5 to 5, in the fruit of Peace sustained a 4 to 4, in the fruit of Patience continued a 5 to 5, in the fruit of Kindness increased 4 to 5, in the fruit of Goodness upheld a 4 to 4, in the fruit of Faithfulness retained a 5 to 5, in the fruit of Gentleness also retained a 4 to 4, in the fruit of Self-control increased 3 to 4.

Participant six from Pre-Test to Post-Test in the fruit of Love increased a 4 to 5, in the fruit of Joy maintained a 4 to 4, in the fruit of Peace remained a 3 to 3, in the fruit of Patience decreased from a 4 to 3, in the fruit of Kindness leveled at a 4 to 4, in the fruit of Goodness sustained a 3 to 3, in the fruit of Faithfulness diminished from a 4 to 3, in the fruit of Gentleness a 3 to 3, in the fruit of Self-control improved from a 3 to 4.

Participant seven from Pre-Test to Post-Test in the fruit of Love sustained a 5 to 5, in the fruit of Joy a 5 to 5, in the fruit of Peace a 4 to 4, in the fruit of Patience a 4 to 4, in the fruit of Kindness a 5 to 5, in the fruit of Goodness a 5 to 5, in the fruit of Faithfulness a 5 to 5, in the fruit of Gentleness a 5 to 5, in the fruit of Self-control of 4 to 4. Participant eight from Pre-Test to Post-Test in the fruit of Love maintained a 3 to 3, in the fruit of Joy a 4 to 4, in the fruit of Peace a 3 to 3, in the fruit of Patience a 4 to 4, in the fruit of Kindness a 4 to 4, in the fruit of Goodness a 3 to 3, in the fruit of Faithfulness remained a 4 to 4, in the fruit of Gentleness a 3 to 3, in the fruit of Self-control 2 to 2.

Participant nine from Pre-Test to Post-Test in the fruit of Love leveled a 3 to 3, in the fruit of Joy a 4 to 4, in the fruit of Peace a 3 to 3, in the fruit of Patience a 3 to 3, in the fruit of Kindness a 4 to 4, in the fruit of Goodness a 3 to 4, in the fruit of Faithfulness a 3 to 4, in the fruit of Gentleness improved from a 3 to 4, in the fruit of Self-control 4 to 4.

Participant ten from Pre-Test to Post-Test in the fruit of Love stayed a 5 to 5, in the fruit of Joy a 5 to 5, in the fruit of Peace a 4 to 4, in the fruit of Patience a 5 to 5, in the fruit of Kindness a 5 to 5, in the fruit of Goodness a 5 to 5, in the fruit of Faithfulness a 5 to 5, in the fruit of Gentleness a 3 to 3, in the fruit of Self-control 4 to 4.

Participant eleven from Pre-Test to Post-Test in the fruit of Love a continued at a 5 to 5, in the fruit of Joy improved from a 4 to 5, in the fruit of Peace a 4 to 4, in the fruit of Patience a 3 to 3, in the fruit of Patience a 3 to 3, in the fruit of Kindness a 5 to 5, in the fruit of Goodness a 4 to 4, in the fruit of Faithfulness a 5 to 5, in the fruit of Gentleness a 4 to 4, in the fruit of Self-control 5 to 5.

Participant twelve from Pre-Test to Post Test in the fruit of Love maintained a 5 to 5, in the fruit of Joy a 3 to 3, in the fruit of Peace a 4 to 4, in the fruit of Patience a 5 to 5, in the fruit of Kindness a 4 to 4, in the fruit of Goodness a 5 to 5, in the fruit of Faithfulness a 4 to 4, in the fruit of Gentleness a 4 to 4, in the fruit of Self-control a improved from a 3 to 4.

Participant thirteen from Pre-Test to Post-Test in the fruit of Love a 4 to 4, in the fruit of Joy a 4 to 4, in the fruit of Peace a 2 to 3, in the fruit of Patience a 3 to 4, in the fruit of Patience a 4 to 4, in the fruit of Kindness a 3 to 3, in the fruit of Goodness a 4 to 4, in the fruit of Faithfulness a 4 to 4, in the fruit of Gentleness a 3 to 4, in the fruit of Self-control 4 to 4. The author discussed each fruit of the Spirit over the eight week period as well as addressing several topics that if these particular fruits of the Spirit were included, they would enhance the unity of the ministry.

In week one the researcher discussed the importance of creating a foundation of Prayer and Love among ministry leaders. In week two the discussion was the Joy in Leadership, designing a Leadership team of Peace, Longsuffering, and Patience. In week three the participants were introduced to designing a leadership ministry that embraced Meekness, Goodness, and Temperance. Week four was a pivotal period, during this time the participants were engaged in expressing ways these fruits of the Spirit were able to transform mindsets through role playing and suggestive methods that would form unity. This week also created a dialogue for change as the author discussed how to be proactive leaders rather than reactive leaders. The author discussed how the fruits of the Spirit create an atmosphere for participants to learn how to have positive discussions regarding setting goals and measurable outcomes in a positive manner.

In week five the author discussed the importance of working in love and finding new avenues towards a balance of tradition and transformation. The horizon of the love of neighbor is by no means restricted to fellow believers. It is supremely important that Christians learn to live together in love. When Christians forget this, then two horrible consequences invariably follow: the worship of the church is disrupted as the gifts of the Spirit are placed in invidious competition with the fruit of the Spirit, as happened at Corinth, or the witness of the church is damaged as unbelievers stumble and fall over the obvious lack of love within the body of Christ.<sup>1</sup> During week six the author discussed creating questions among participants that would engage the group to work together and creating a following plan after the project to move forward.

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<sup>1</sup> Timothy George, *Galatians*, The New American Commentary, vol. 30 (Nashville, TN: Broadman & Holman Publishers, 1994), 401.

The questions were as follows: How well are we "Walking together in the Spirit of Love" to serve the mission of our congregation? How do we contribute on a collectively to the health of our congregation and the community around Shiloh Baptist Church? What can we do to improve our leadership methods and communication with one another? How can we improve and grow (spiritually, numerically, and/or financially)?

In week seven the author discussed the importance of the mission and responsibility of service to God. This dialogue was one designed for reflection among the leaders in an effort to catch sight of the lineage and the history of Shiloh. This discussion allowed the participants to see how former leaders of Shiloh Baptist church embodied these fruits of the Spirit in an effort to stay committed to their call of service.

Week eight was a summarization of the aforementioned weeks. The participants concluded this lesson with an essay entitled "Am I a ministry leader personified in the fruits of the Spirit or am I a clique creator?"

This dialogue added to the sessions in a way that offered a deeper understanding for the participants when the role reversal sessions commenced. The participants were also positioned to free themselves from their individual works of the flesh, and engage in a more collaborative ministry team mindset immersed in the fruits of the Spirit. These sessions aroused the participants to now focus on long term observations, creating new evaluation methods that will ensure the leadership ministry moves forward being transparent and looking out for the best interest of the Church.



Participant three stated in her journal, "Our educational plans are where they should be. This eight week curriculum has pointed our ministry leader back into the direction we needed. Our Christian Education has not performed to the level that it should, nor have our ministry leaders. This class has shown us why and what we need to do. I have truly enjoyed this class." The quantitative data reveals that there are some consistent measurements from pre and post test during the level of understanding of the fruits of the Spirit among some of the participants. This may be due to a prior sense of understanding, yet these measurements do not confirm a positive level of executing these spiritual gifts on a reliable and consistent basis among the ministry leaders.

The pre test results show that each participant had previous exposure and teaching as it pertains to the understanding and the importance of the Fruits of the Spirit. Each participant during the pre test indicated medium to high levels ranging from 3 to 5 on a scale of 1 to 5, with 5 being the highest. This data reflects the training that each participant obtained prior to this engagement of learning. The author believes that this level of understanding from each participant in the pre test assisted with the discussions during each session.

This mid level of understanding among the participants also created an atmosphere of reflection of how the level of teaching dissipated among the ministry leaders. The post test results did not vary from the pre test and the author believes that is largely a result from each participant recalling the lessons that was taught prior years. Each participant shared in their post interviews that they have received a high level of teaching towards the Fruits of the Spirit growing up, but they have not received any current teaching to further their learning.

Each participant was opened to the sessions each week and enjoyed them greatly. These post test numbers appear to be typical of a group of seasoned congregants that have experience deep and intense teachings. The author thinks that the pre and post numbers would have had a different result if the participants were new ministry leaders without any type of training. The author offers another scenario that may create discussion towards the pre and post numbers. The author believes that since many of the participants once taught the author that their numbers may not be fully transparent in order to for the participants not to document what they learned.

This question comes to the table from many informal questions that participants have engaged with the author after the sessions ended. This gives the author a sense of caution to the authenticity of the numbers.

## **CHAPTER SIX**

### **REFLECTIONS, SUMMARY, AND CONCLUSION**

This research project has been enlightening, challenging, disappointing, yet rewarding, despite some of the hurdles and changes that occurred in the context. The author gathered a deeper yearning as well as a more appreciative understanding of the relationship and its affects between the ministry leaders and the congregation. The author enjoyed exploring the theological foundations and how the historical, biblical, and theological facets aided the crafting of the on-going relationship, responsibilities, and renewal among lay leaders and members of the congregation. The author found solace with the project after the Holy Spirit took the tension among the participants as a tool for transformation towards traditional mindsets.

The Fruits of the Spirit weekly curriculum session discussions engaged each participant out of his and her comfort zone. The development shed light for the participants and the author as to why it is vital to have a working Christian Education ministry present in the life of the Church and to further educate and enhance the atmosphere for growth and renewal.

This context was engaged and led by the author to seek out new wineskins that will enable them to position themselves to embody the Fruits of the Spirit while inviting and empowering young leaders to connect with a curriculum they can use to invite the Holy Spirit. The participants further acknowledged that a great deal of the tension resulted in not fully grasping an understanding of the vision. The frustration brought on from a lack of communication which caused many of the ministry leaders to focus more on their individual ministries rather than discussing, assisting, and praying together for unity and understanding.

The author has realized that the data collected will be helpful for these leaders in the future for this road to reconciliation and renewal is a journey well needed for healing among the entire congregation. The author believes that this context was engaged and enriched from Developing and Implementing an Effective Leadership Curriculum for Training Ministry Leaders in the Fruits of the Spirit. The author has a theological belief that self centeredness found in the church tends to erode ministry from within when congregational members place ministry leaders along with other lay leaders on self promoting pillars. These pillars of pride have created a level division and chaos within the household of believers which has caused many to move away from the Fruits of the Spirit.

To be clear and transparent, the author invited the entire leadership ministry to participate in this project and every leader signed a commitment letter to do so. Unfortunately a great deal of the ministry leaders did not seem so committed to the project once it began.

This lack of participation was disheartening for the author, yet this change in the sample size reflected the direction of the current leadership and the mini fractions within. The make-up of the sample size increased to include the congregation and the leadership.

In doing so, this created new conversations that challenged the few leaders that did participate. These conversations validated the need for this project and questioned the commitment of the leadership. The author observed how vital Church Renewal is needed among this context as well as many others. As for this context the author has observed the importance these leaders have placed on going to regional and national conventions, yet they never seem to bring back, implement, and share its congregation what they have learned from these conventions. One can only imagine that these leaders attended these conventions as a sign of status and prestige, and less about gathering more resources to assist and aid in the growth of the congregation.

The author believes that this project has been overall a success despite the partial commitment from a fraction of members of the leadership team. The author believes that if all of the leadership ministry team were more committed to being present and engaged to attend these weekly sessions other ministry leaders would follow. This stagnation and lack of the fruits of the Spirit has eroded many congregations when the leadership is not engaged, present or exemplifying the fruits of the spirit. This erosion has been a major contributor to creating a forum that allows this smaller sample size to drill down those questions in this setting, “asking are we really doing Church?”

The participants ended the curriculum with a post wrap up session to share their comments and concerns regarding this entire project. Primarily, did the project meet the

goals that it set out to establish? Many of the participants believed that this project opened a new form of dialogue for the leaders to address and train others.

The participants also discussed a desire of keeping this curriculum and presenting it to the Christian Education ministry to aid in the development of existing and future ministry leaders.

This project has become a cornerstone for the author in his present ministry. The author believes that this project must be a part of their ministry in order to create an atmosphere that will consistently keep ministry leadership teams and congregations unified towards the mission of God's love. The author wants to take this curriculum and teach others in ministry how to keep the fruits of the Spirit as a focal point when training leadership teams for ministry. Sharing God's standards for living minimizes the risk of erosion and stagnation of ministry teams. The author believes that reinforcing the true teachings and message of God's will to each and every leader will spread among the congregation only when it is embedded in the daily walk, talk, and lives of all who believe in Christ. The author believes this is a gateway towards Church Renewal.

Participant one after being involved in this program has decided that a level of commitment has been in question and believes that each leader needs to reexamine that level of commitment. Participant one has enjoyed this program and stated, "I believe that this program has giving me hope and I believe this will engage the younger members to become engaged if the leadership is receptive towards this program."

Participant two enjoyed this program yet believes that many leaders are in positions that they are not equipped to lead in. Participant two stated, "If the leaders listen and

involve the young members in decisions that affect them then the young members will trust the ministry leaders intentions.”

Participant three was overjoyed with the interaction that took place over the weeks of this program. Participant felt that the leaders that were present were engaged and transparent and honest towards making positive changes after this program ended.

Participant three did state, “I really wish that our pastor was more engaged in this process, his absence speaks volumes towards his commitment to the seeing that all the ministry leaders work together towards the fruits of the spirit.” Participant four thought she really was really doing ministry until this program started and realized that she was only doing busy work. This trustee remarked, “I don’t recall anyone ever taking the time to teach and share a detail plan to make sure that every ministry leader was on the same page.” “I look forward to the next class.”

Participant five a long time leader in the church agreed with everything that was taught within the class. He stated, “This class was refreshing and reminded me of lessons taught by our previous pastors. I have a renewed hope for us turning things around.” Participant five has asked everyone to come up with a way for maintaining this level of communication.

Participant six an associate minister, has embraced this level of learning and was a great advocate of this process. This participant stated, “It is my hope that the ministry leaders are receptive towards this program and focus on doing the work of Christ as a team.”

Participant six stressed to the ministry team that there needs to be a cohesive ministry team of leaders that deliver a consistent message verbally and by actions. Participant

seven a long time member and ministry leader has been inspired with the lessons and the engagement among the ministry leaders. This participant stated, “We need to take these lessons and incorporate this into our ministry leaders program. I have enjoyed being renewed and watching young leaders showing us new wineskins.”

As the author ponders on the pictures in his office and prepares for the next part of his journey. The author has come to the understanding that his afflictions and challenges have been an integral part of his development. This journey has taught the author that we must all be transparent with God and honest with our own self revelation if we are ever to grow and develop within the purpose Christ has for us. Today the author has been challenged to choose between corporate life or having a work life in the Ministry.

As for how the author has grown the author is still employed within the corporate sector for the moment. The author has not resigned yet but is waiting until school is officially done with completed. The author has deepened his devotional life during this journey and has totally surrendered his contextual situation over to God’s hand. The author further believes one of the lessons learned from this process has been, when assisting ministry leaders that do not diminish what Christians are called to do, but instead embrace leading others through the Fruits of the Spirit. Then these ministry leaders are better to serve and lead the church to create new opportunities to share the story of Christ to others.

The author has also embraced the understanding that this calling to ministry requires a commitment that is intertwined with a love for all people despite their geographical location, educational status, race, and economical achievements. The author has grown to understand that many ministry leaders focus more on the title rather than the



obligation that whatever title they hold demands of them. Creating a spiritual workplace of transitioning mindsets is vital and maintaining the teaching of the Fruits of the Spirit will erode.

**APPENDIX A**  
**INFORMED CONSENT**

## Informed Consent Doctoral Studies Focus Group Research

### Leading Church Renewal through the Developing and Implementing of an Effective Leadership Curriculum for Training Young Leaders in the Fruits of the Spirit.

You are invited to participate in a research study about Leading Church Renewal through the Developing and Implementing of an Effective Leadership Curriculum for Training Young Leaders in the Fruits of the Spirit. This study is being conducted by Stacy M. Worley I. You are invited to participate in this study because you are a valuable leader at the Shiloh Baptist Church and your wisdom and abilities are vital towards the development for this assessment and development towards an effective curriculum that will aid future leaders of the Shiloh Baptist Church.

Participation in this study is voluntary, yet your commitment for the entirety of this process is necessary in order for this process to be successful. If you agree to participate in this study, you would participate in a focus group led by Doctoral Candidate Rev. Stacy M. Worley, I. .... The topics that will be discussed during the focus group include....10 Steps Leaders Can Build a Leadership Team with the Fruits of the Spirit. The focus group will last 10 hours (total of 9 consecutive weeks).

The focus group will be audio-recorded in order to accurately capture what is said. If you participate in the study, you may request that the recording be paused at any time. You may choose how much or how little you want to speak during the group. You may also choose to leave the focus group at any time. The focus group will be audio recorded to ensure accuracy. You can ask to pause the recording at any time.

Participating in this study may not benefit you directly, but it will help us learn. You may find answering some of the questions upsetting, but we expect that this would not be different from the kinds of things you discuss with family or friends. We do not envision any significant risks related to participation in this study. Participants may feel some pressure to reveal feelings or experiences to the group the information you will share with us if you participate in this study will be kept completely confidential to the full extent of the law.

Participants will be asked not to use any names during the focus group discussion. Reports of study findings will not include any identifying information. Audio-recordings of the focus groups will be kept on a password-protected computer in Rev. Stacy M. Worley, I. locked office. After the focus group recording is typed it will be destroyed.

The typed transcription will be kept on the password-protected computer and any printed copies will be kept in a locked file cabinet in Rev. Stacy M. Worley, I. locked office. Only Faculty of United Theological Seminary will be able to listen to the recording or read the typed version of the recording.

If you have any questions about this study, please contact Rev. Stacy M. Worley, I. @  
sworley@united.edu.

Your signature on this consent form indicates your agreement to participate in this study.

You will be given a copy of this form to keep, whether you agree to participate or not.

The second signed consent form will be kept by the researcher.

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I have read the consent form and all of my questions about the study have been answered.  
I understand that the focus group will be recorded. I agree to participate in this study.

Print name: \_\_\_\_\_

Signature: \_\_\_\_\_

Date: \_\_\_\_\_

## **APPENDIX B**

### **FRUIT OF THE SPIRIT INVENTORY**

## FRUIT OF THE SPIRIT INVENTORY

*Look at the list of the fruit of the Spirit and indicate by a number 1-5, how you feel you are experiencing each particular fruit in your life right now. (1 = not experiencing this particular fruit of the Spirit in my life right now, 5 = I am really experiencing this particular fruit of the Spirit in my life right now.)*

### Love

Are you being led by the Spirit in reaching out to others in a loving manner? Do you treat your family and those around you with love? Are you self sacrificing, preferring others over yourself? *Circle where you are 1 2 3 4 5*

### Joy

Is the Holy Spirit producing a real joy in your heart that spills into the life you live? Do you choose joy over worry? Do you rejoice in God's presence in your life?

*Circle where you are 1 2 3 4 5*

### Peace

Is your life full of peace in spite of your circumstances? Are you trusting God and not fearful about your circumstances? Do you experience the peace of God that passes all our understanding? *Circle where you are 1 2 3 4 5*

### Patience

Do you accept interruptions and delays with grace and peace? Do you see God's larger plan at work in your circumstances? Do you surrender to God when things don't go your way? *Circle where you are 1 2 3 4 5*

### Kindness

Is your first inclination to be kind to others? Do you seem to go out of your way to put others first? Are you sensitive to the needs of others? *Circle where you are 1 2 3 4 5*

### **Goodness**

Is your behavior of a high moral standard? Are you living a pure life that is honoring to God? *Circle where you are 1 2 3 4 5*

### **Faithfulness**

Are you a person of your word? Do you follow through on what you start? Can others count on you? Do you give your commitments 100%?  
*Circle where you are 1 2 3 4 5*

### **Gentleness**

Are you quick to listen and slow to act and speak? Do you have of your anger? Are you healthily assertive yet non-aggressive in your relationships? Are you meek in your approach to others? *Circle where you are 1 2 3 4 5*

### **Self-control**

Do you have mastery over your behavior? Do you exercise discipline in your life? Are you free from addictions and uncontrollable behavior?  
*Circle where you are 1 2 3 4 5*

Which of the particular attributes did you score low in today? The good news is that we don't have to stay there. The goal of the Holy Spirit is to produce the fruit in your life. He has all the power we need to turn around any low scores. How? Through conviction and guidance and indwelling. He convicts of negative behavior. When we repent and submit yourself to His control He will begin to guide us and direct us. Soon you will find the fruit more and more evident in your life.

## **The Holy Spirit Produces Fruit in Our Life**

In Galatians 5:22-23 Paul writes the church and tells them that God wants to work in their lives to produce fruit. Jesus once cursed an olive tree. The disciples had not eaten all day and there was an olive tree in the distance. It was not the season for fruit but by all appearances this tree was loaded with fruit. As they approached the tree, even though it appeared to be in season, it was barren. Jesus used this as an illustration of having the outward appearance of fruit, but no real substance. We can go to church, go to group Bible Studies, but if there is not the fruit of the Spirit in our life then we are like what James said "faith without works is dead."

What is spiritual fruit? It is our outward evidence of the inward life of the Spirit. In Galatians 5:22 Paul writes:

*But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control.*

When we consider God equipping us for ministry, what better way than His Spirit producing in our life, the qualities we need for effective ministry? The Holy Spirit works in our life to produce what Paul calls the Fruit of the Spirit. These are love, patience, kindness, goodness, gentleness, faithfulness and self control. It is through the living out of these attributes that God ministers to those around us. We are vehicle of God's Holy Spirit. When we yield our lives to God He then produces in us a life that He can use as a witness of who He is. You can tell a tree by the fruit that it produces. Likewise people will know about Jesus by the way we live out the fruit of the Spirit.

Not only does the Holy Spirit give us power and make us competent for ministry, He also helps us emotionally. Notice that the fruit has to do with our emotions. Love, joy, peace. These are emotional. Patience, kindness, goodness, faithfulness, gentleness and self-control are heavily affected by our emotions. We are emotional beings. Ministry is emotional.

Look at Romans 15:13:

*May the God of hope fill you with all joy and peace as you trust in him, so that you may overflow with hope by the power of the Holy Spirit.*

Part of the job of the Holy Spirit is to work with our inner person to give us joy, hope, peace and love. Paul shares that God's Kingdom has a different value system than the worlds. The world says that happiness in life is going after physical gratification. It is giving in to lust, greed and selfishness.



Instead, God's kingdom is about true happiness and satisfaction that comes from living with the Holy Spirit guiding our life. In Romans 14:17-18 Paul writes:

*For the kingdom of God is not a matter of eating and drinking, but of righteousness, peace and joy in the Holy Spirit, because anyone who serves Christ in this way is pleasing to God and approved by men.*

What about love? We always say that Jesus loves us, but did you know that Paul shares about the love of the Holy Spirit? In Romans 15:30 Paul writes:

*I urge you, brothers, by our Lord Jesus Christ and by the love of the Spirit, to join me in my struggle by praying to God for me.*

Have you ever thanked God for that love? Is the Fruit of the Spirit Growing In Your Life? Examine yourself with our Fruit of the Spirit Inventory. Paul's summons to transform our lives does not come in a vacuum. It is only *in view of God's mercy* that his appeal becomes relevant and that our obedience of it is possible. As we recognize all that God has done for us in his Son, as Paul has surveyed it in chs. 1-11, we realize that offering ourselves to God as living sacrifices is, indeed, a reasonable act of worship. The word *living* reminds us of what God has made us: we are people who are now 'alive to God in Christ Jesus' (6:11). Paul encourages us to look at our entire Christian lives as acts of worship. It is not just what is done on Sunday in a church building that 'ascribes worth' to God, but what God and the world see in us every day and every moment of the week.

v 2, while grammatically parallel to v 1, really explains in more detail how this giving of ourselves as sacrifices is to be carried out. What is required is nothing less than a total transformation in world-view. No longer are we to look at life in terms of *this world*, the realm of sin and death from which we have been transferred by God's power (see 5:12-21), but in terms of the new realm to which we belong, the realm ruled by righteousness, life and the Spirit. Living in the world, we are nevertheless no longer 'of the world' (Jn. 17:15-16).

The essence of successful Christian living is the *renewing* of our minds so that we might be able to *approve what God's will is*—that is, to recognize and put into practice God's will for every situation we face. God has not given to Christians a set of detailed commandments to guide us. He has given us his Spirit, who is working to change our hearts and minds from within, so that our obedience to God might be natural and spontaneous (see 7:6; 8:5-9; Je. 31:31-34; 2 Cor. 3:6-7; Eph. 4:22-24).<sup>1</sup>

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<sup>1</sup>Carson, D. A., *New Bible Commentary : 21st Century ed.* Rev. ed. of: *The New Bible Commentary*, 3rd ed. Downers Grove, IL: Inter-Varsity Press.1994

**APPENDIX C**  
**PARTICIPANT DEMOGRAPHIC INFORMATION**

## PARTICIPANT DEMOGRAPHIC INFORMATION

Participant	Age	Gender	Years in Ministry Leadership
1	19	Male	4
2	17	Female	5
3	50	Male	3
4	45	Female	7
5	49	Male	25
6	44	Male	5
7	63	Female	15
8	65	Female	30
9	22	Male	2
10	68	Female	35
11	67	Female	7
12	65	Male	5
13	72	Male	35
14	65	Male	7

**APPENDIX D**  
**PRE-POST TEST DATA**

## PRE &amp; POST DATA

PRE TRAINING DATA	1 Love	2 Joy	3 Peace	4 Patience	5 Kindness	6 Goodness	7 Faithfulness	8 Gentleness	9 Selfcontrol
PARTICIPANT 1	4	4	5	4	5	3	4	5	5
PARTICIPANT 2	4	4	5	4	5	5	5	4	5
PARTICIPANT 3	5	5	5	4	5	5	5	5	5
PARTICIPANT 4	5	4	3	3	3	4	5	4	4
PARTICIPANT 5	4	5	4	5	4	4	5	4	3
PARTICIPANT 6	4	4	3	4	4	3	4	3	3
PARTICIPANT 7	5	5	4	4	5	5	5	5	4
PARTICIPANT 8	3	4	3	4	4	3	4	3	2
PARTICIPANT 9	3	4	3	3	4	3	3	3	4
PARTICIPANT 10	5	5	4	5	5	5	5	3	4
PARTICIPANT 11	5	4	4	3	5	4	5	4	5
PARTICIPANT 12	5	3	4	5	4	5	4	4	3
PARTICIPANT 13	4	4	2	3	3	4	4	3	4

POST TRAINING DATA	1 Love	2 Joy	3 Peace	4 Patience	5 Kindness	6 Goodness	7 Faithfulness	8 Gentleness	9 Selfcontrol
PARTICIPANT 1	3	3	4	3	5	4	3	4	5
PARTICIPANT 2	3	3	4	3	5	5	4	3	5
PARTICIPANT 3	5	5	5	3	5	5	5	5	5
PARTICIPANT 4	3	3	5	3	5	5	5	5	5
PARTICIPANT 5	4	5	4	5	5	4	5	4	4
PARTICIPANT 6	5	4	3	3	4	3	3	3	4
PARTICIPANT 7	5	5	4	4	5	5	5	5	4
PARTICIPANT 8	3	4	3	4	4	3	4	3	2
PARTICIPANT 9	3	4	3	3	4	4	4	4	4
PARTICIPANT 10	5	5	4	5	5	5	5	3	4
PARTICIPANT 11	5	5	4	3	3	4	5	4	5
PARTICIPANT 12	5	3	4	5	3	4	4	4	4
PARTICIPANT 13	4	4	3	4	4	4	4	4	4

**APPENDIX E**  
**MINISTRY LEADERS CURRICULUM**

## Table of Contents

Introduction.....	
Session 1&2: What are the Fruits of the Spirit and how does it guide leadership?	
1. How does each ministry leader display Love towards one another, the congregation, and other ministry teams? .....	
2. How leaders create, deliver, and maintain a leadership team of peace..	
3. Leadership Principles.....	
4. Leaders, Gifts, and the call to Ministry.....	
Session 3&4: The Conversation of Faith and how it creates Effective Leadership Decisions (mDNA).....	
1. Trust.....	
2. Follow Through.....	
3. Getting to know your peers.....	
4. Seeing potential through the eyes of the Holy Spirit.....	
5. Being prepared.....	
6. Clear communication.....	
Session 5& 6: Understanding God's Vision, God's House, & God's Expectations	
1. Are you a proactive or reactive ministry.....	
2. Am I being a team ministry leader or Am I clique creator.....	
3. Servant leadership transition plans.....	
4. Discussing Ministry Health Assessments ... ..	

**DEVELOPING AND IMPLEMENTING AN EFFECTIVE  
LEADERSHIP CURRICULUM FOR  
TRAINING MINISTRY  
LEADERS IN THE  
FRUITS OF THE  
SPIRIT**

**SHILOH BAPTIST CHURCH**

A training tool to assist the congregation, pastors, and leadership teams within the church to effectively work together in the love of God, and the fruits of the spirits, so that all may serve in unity.



**Leading Church Renewal through the Developing and Implementing of an Effective Leadership Curriculum for training Young Ministry Leaders in the Fruits of the Spirit**

**Session I:** February 7, 2013 (6:00-7:00 P.M.)

- Prayer
- Introduction of Pre-work discussion & Journal entries
- Video Consent
- Goals & Objectives – Chapter One, What are the Fruits of the Spirit and How does it guide leadership?
- Lecture on Creating a Firm Foundation- Train Renew Mind & Love
- Complete Journal entry
- Close with Prayer

**Session II:** February 14, 2013 (6:00-7:00 P.M.)

- Prayer
- Question & Answer Discussion on Previous Lecture
- The Conversation of Faith and how it creates Effective Leadership Decisions **Ministry DNA (mDNA)**
- What is Love and how does this Direct Leadership?
- How does the Deacon Ministry currently display Love towards one another, the congregation, and the total leadership ministry?
- How does the Finance Ministry currently display Love towards one another, the congregation, and the total leadership ministry?
- How does the Music Ministry currently display Love towards one another, the congregation, and the total leadership ministry?
- How does the Mission Ministry currently display love toward one another, the congregation, and the total leadership?
- Lecture on Delivering **Joy in Leadership, Designing a Leadership Team of Peace, & Longsuffering Leadership – Patient Leadership**
- Journal entry
- Close with Prayer

**Session III: February 21, 2013 (6:00-7:00 P.M.)**

- Prayer
- Understanding God's Vision, God's House, & God's Expectations
- Discuss & Answer Question on How to Deliver & Share Joy in Leadership
- Discover & share the importance of effective and positive consistent Communication
- Lecture on **Gentleness Leadership, Goodness, Meekness, and Temperance Leadership**
- Journal entry
- Close with Prayer

**Session IV: February 28, 2013 (6:00-7:00 P.M.)**

- Prayer
- Discuss & Answer Questions on Discuss the importance of setting goals & measurable within Leadership
- Discuss creative ways to let Grace guide difficult and tense situations
- Journal entry
- Close with Prayer

**Session V: March 7, 2013 (6:00-7:00 P.M.)**

- Prayer
- Discuss the previous Four Fruits of the Spirit & How this has changed & renewed
- Your view towards assisting and sharing this with new leaders in ministry
- Lecture on **Delivering Joy in Leadership, Designing a Leadership Team of Peace, & Longsuffering Leadership – Patient Leadership**
- Journal
- Close with the Prayer

**Session VI: March 14, 2013 (6:00-7:00 P.M.)**

- Prayer
- Activity – Sharing Faith & Trusting your Leadership Team
- Lecture on- **Contract of Faith & How it Guides Your Leadership Decisions**
- **Assignment – How Do we prepare our congregation and new ministry leaders for Change- Gentleness, Goodness, Meekness, and Temperance Leadership**
- Journal entry
- Close with Prayer

**Session VII:** March 21, 2013 (6:00-7:00 P.M.)

- Prayer
- Watch video from members of the Congregation on “**How they view their Church Leaders**”
- Discussion from Video
- Journal entry
- Close with Prayer

**Session VIII:** March 28, 2013 (6:00-7:00 P.M.)

- Prayer
- Review / Overview of Project
- Instruction on the Formal and Informal requirements of the 500 word essay
- Close with Prayer

**Session IX:** April 4, 2013 (6:00-8:00 P.M.)

- Prayer
- Open Discussion for final wrap up questions
- Collect Journals & essays
- Video Tape Post views from each individual participant post overview findings
- Close with Prayer

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